

12-5-1963

## The Advocate - Dec. 5, 1963

Catholic Church

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# The Advocate

Official Publication of the Archdiocese of Newark, N. J., and Diocese of Paterson, N. J.

Vol. 12, No 50

THURSDAY, DECEMBER 5, 1963

PRICE: 10 CENTS



**ALL HANDS** — Making the Advent Wreath was a family project for the Cornelius M. Fogarty's, Mary Ellen, 6, works on the purple bow, Neil, 13, and Mark, 9, help their dad form the greens into a wreath. Mrs. Fogarty cuts ribbon and John, 11, prepares the candles, three purple and one pink. One candle a week is lighted at dinner with recitation of the Collect from Sunday's Mass. The Fogarty's were in charge of supplying Advent Wreath materials to families at St. Mary's, Rutherford, a Family Life Apostolate project.

## Start Fast To Fight Obscenity

NEWARK — An Advent fast has been undertaken by 33 members of seven adult sodalities in the Newark Archdiocese as reparation for the moral harm done through obscene literature and movies.

Rev. George M. Keating, moderator of the Adult Sodality Union, said the decision

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was made at a recent general meeting.

He said a campaign for decency in entertainment has been adopted as a special project this year.

THOSE FASTING come from St. Rose of Lima and St. Lucy's parishes, Newark; Mt. Carmel, Bayonne, and St. Paul's, Irvington. The fast involves not eating between meals and giving up desserts, he said.

Idea for the fast came from the recent action of Rev. Martin A. Hill, S.J., who undertook a complete fast of several days to protest the lack of action against obscene literature in New York City.

"The problem," Father Keating said, "is essentially a moral and spiritual one, and the members resolved to take spiritual means to cope with it. Following out Christ's reminder that some diabolical influences can only be banished by prayer and fasting. They are convinced that the rampant obscenity and pornography is indeed diabolical."

Rev. Paul J. Hayes, assistant director of the Legion of Decency in the archdiocese, said that his office was pleased to hear of the action, particularly as the idea came from sodality members themselves.

## Vietnam Leader Denies Catholic-Buddhist 'Rift'

SAIGON, Vietnam — Gen. Duong van Minh, chairman of the Military Revolutionary Council and head of the new Vietnamese government, declared here that there has never been any conflict between Buddhists and Catholics.

"THERE HAS never been conflict between the Buddhist and Catholic communities or between the Buddhist clergy and the Catholic Church," he said at a press conference.

Asked if Catholics had shown sympathy for the Buddhists, he said they had done so often. He added:

"The messages of Pope Paul to the Vietnamese people and the two pastoral letters of the Archbishop of Saigon were the most noteworthy."

ACCORDING to word received here however the campaign of intimidation, false accusations and occasional physical ill treatment against Catholics has continued in four provinces of central Vietnam.

In one village, two groups of youths made the rounds of Catholic families converted in recent years, putting pressure on them to give up their religion.

Placards and leaflets have been displayed in some villages accusing Catholics of preparing to kill Buddhists, of storing arms in churches for this purpose and of having dug pits inside churches to bury their victims.

The similarity of slogans and false accusations in different places indicate a planned cam-

paign. It is feared that communist Vietcong agents are involved.

A PASTORAL letter issued by the three Bishops now in South Vietnam is intended to give "a guiding line of conduct suited to present circumstances."

It is signed by Archbishop Paul Nguyen van Binh of Saigon, Bishop Paul Seitz, M.E.P., of Konium and Bishop Michael Nguyen Khac Ngu of Long Xuyen. It declares in part:

"The Church and Political Regimes: Because of its transcendent nature the Church is tied to no political regime. But it maintains good relations with every government that seeks to promote the common welfare of the country."

"The Laity and Political Authorities: Regarding public authority, the Church reminds us of the Apostle's words: 'There exists no authority but from God.' The encyclical, Paeem in Terris (of Pope John XXIII) points out that the Apostle's words do not mean that every individual person in authority has been placed by God in his position. 'I do not speak of the individuals clothed with authority but of authority itself. It is divine wisdom and not chance that has ordained that there should be government, that some men should command and others obey.'"

"The lay person's duty is therefore to obey those powers that truly serve the common good of the nation."

"The New Chapter in Our Country's History: We think it important to recall to mind this exhortation of the late Pope John XXIII: 'It would be useless to give oneself to laments and recriminations. We must build, my dear sons; we must go forward, laying the foundations of a new era, more wholesome, more just, more liberal.'"

## Shriver to Receive Ad Humanos Award

BAYONNE — R. Sargent Shriver Jr., director of the Peace Corps, has been named to receive the Ad Humanos Award given annually by the Mt. Carmel Institute of Bayonne, it was announced by Msgr. Anthony A. Traika, institute president.

The award is presented for distinguished service in promoting the cause of the humanities. President Dwight D. Eisenhower received the award in 1961 and Dr. Martin Luther King in 1962.

SHRIVER, brother-in-law of the late President Kennedy, was cited by the institute as "a courageous and zealous citizen who serves his nation and humanity with prudence and steadfastness of purpose in bringing to underdeveloped nations an altruistic and enthusiastic crusading task force to help alleviate ignorance,

poverty, hardship and suffering."

Before accepting his post with the Peace Corps, Shriver had been president of the Chicago Board of Education and the Chicago Catholic Interracial Council. He has previously received the James J. Hoye Medal from the New York Catholic Interracial Council, the Chicago Council's Medal of Merit and the VFW's Veteran of the Year Award.

Shriver is a member of an old Catholic family and was himself baptized by the late James Cardinal Gibbons. He is a graduate of Yale and is executive director of the Joseph P. Kennedy Jr. memorial foundation.

Stanley P. Kosakowski, chairman of the awards committee, said that the presentation will take place at a later date.

# Papal Decree Gives Powers to Bishops



**IN PLACE** — Paterson's Bishop Navagh (left) is shown in his seat in the Council Hall. The picture shows the arrangement of the pull-out desks used by the Fathers. This and other pictures on Page 3 were ordered especially for The Advocate by Msgr. Frank J. Rodimer, Bishop Navagh's secretary.

## Interview With Bishop Navagh

## More Authority for Bishops Seen One Result of Council

By M. V. McGEE

ROME—Increased faculties will be given to Bishops as a result of the Vatican Council in the opinion of Bishop James J. Navagh of Paterson.

New rules will set down exactly what comes under the authority of the Bishops, Bishop Navagh said in an interview here a week before Pope Paul did indeed increase the authority of Bishops.

He noted that in the past the custom has been to renew a Bishop's faculties every five years and that even minor items frequently had to be referred to Rome. Such procedures now will be simplified, he said.

FURTHER, Bishop Navagh said, over the years some areas have received certain privileges or permissions in answer to special requirements. The council, he said, is attempting to standardize procedure in this regard.

As for changes in the Church's executive framework in Rome, little can be predicted definitely at the moment, although the Holy Father has spoken of a "Senate" of Bishops who might assist him in the complex job

of governing the Church.

"The whole council and what comes after it is in the hands of the Holy Father," Bishop Navagh said. "All sorts of ideas have been put forward."

DISCUSSING the progress of the Council, the Bishops said: "The Fathers have found a way of making procedure more efficient. The presidents and moderators are very intelligent men. Speeches have been much more to the point, much shorter and at the same time there has been no lack of ideas."

"The atmosphere of the council is optimistic and very calm," he added. "There has been remarkably little petti-

ness. Bishops sit back and listen. Yet, when the time comes to vote, something seems to happen and the work of the Holy Spirit is visible in the unanimity of results."

THE GREAT interest of most of the council Fathers, Bishop Navagh asserted, "is in the pastoral working of the Church."

"This is the work Pope John planned for the council and this is the major preoccupation of the Fathers," he said. "They are weighing each item as it comes up for discussion, considering how it will affect the souls of all people."

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## An Advocate News Summary

VATICAN CITY—Pope Paul VI brought the second session of the Vatican Council to a dramatic climax Dec. 3 with a historic document granting a long list of powers to the world's Bishops. Council Fathers earlier had voted, at the Pontiff's invitation, to extend their powers and share the right of governing with the Pope.

The session came to a stirring close Dec. 4 as the Holy Father promulgated two sche-

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mata—those on the liturgy and on communications—after the council had signified its approval. It was also announced this week that the third session will be held from Sept. 14-Nov. 20 next year.

POPE PAUL's motu proprio "Pastorale Munus" (pastoral office) was dated Nov. 30, the Feast of St. Andrew, and was read by the Holy Father Dec. 3 in connection with the commemoration of the fourth centenary of the Council of Trent. The document grants a list of 40 faculties or powers to Bishops of dioceses.

Most of the faculties granted have particular importance for diocesan chancery offices, relieving them of the burdensome and time-consuming tasks of making a special request when faculties are needed.

The faculties pertain to the administration of sacraments and of certain goods and property held by a diocese.

THOSE FACULTIES having an immediate effect on parish life have to do with celebration of the Mass. Bishops of dioceses, for example, may permit their priests to celebrate Mass twice on weekdays and three times on Sundays. According to the new faculties, they may also grant priests afflicted with poor eyesight or some other infirmity the right to celebrate the votive Mass of the Blessed Virgin Mary, or of the dead, daily. Ailing priests may also be permitted to celebrate Mass in their homes, and, if necessary, while seated.

The faculties relating to the Sacrament of Penance allow Bishops, among other things, to grant confessors the faculty to absolve from reserved sins and censures, with few exceptions.

THE MOTU proprio lists faculties and privileges. Faculties belong to the Bishops by right and strictly speaking are not conceded, while privileges don't belong to them by right and are granted by the Holy See.

(Continued on Page 2)

## While World Mourns President Kennedy ...

# Johnson Urges Civil Rights Law

An Advocate News Summary

WASHINGTON — President Johnson urged speedy passage of a civil rights bill as a memorial tribute to President Kennedy as the nation and the world continued to mourn his loss.

President Johnson, addressing a joint session of Congress, laid heavy stress on civil rights. "No memorial oration or eulogy could more eloquent-

ly honor President Kennedy's memory," he said, "than the earliest possible passage of the civil rights bill for which he fought."

WE HAVE talked long enough in this country about equal rights," he continued. "We have talked for 100 years or more. It is time now to write the next chapter — and to write it in the books of law."

"I urge you again, as I did in 1957 and again in 1960, to enact a civil rights law so that we can move forward to eliminate from this nation every trace of discrimination and oppression that is based upon race or color. There could be no greater source of strength to this nation both at home or abroad."

ON THANKSGIVING Day, in a brief radio and TV speech to the nation, the President sought prayer and again

spoke out against oppression of any American.

"Let us today," he said, "renew our dedication to the ideals that are American. Let us pray for His divine wisdom in banishing from our land any injustice or intolerance or oppression to any of our fellow Americans, whatever the color of their skin — for God made all of us, not some of us, in His image. All of us, not just some of us, are His children."

President Johnson asked his listeners to "remember your country and remember me each day in your prayers."

MEMORIAL TRIBUTES to President Kennedy continued to be heard around the world. In Vatican City, the President's death at the hands of an assassin came before the Vatican Council in remarks delivered by Joseph Cardinal Ritter of St. Louis.

He expressed the deep sorrow and consternation of the Bishops of the U. S. "for the tragic death of their beloved President." He thanked all the council Fathers for their many expressions of condolence and their promises of prayers.

Then he said: "Where charity and mutual consideration are not in possession of the human heart, there can only be hatred, of which this untimely death is one of the fruits."

"Let there be prayers that all of

us, Catholics and separated brethren alike, may learn to live in peace and charity in the hope of one day living in unity."

FORTY CARDINALS, more than a thousand Bishops and Italy's top political leaders bade farewell to the "gallant soul" of President Kennedy at a Requiem Mass celebrated in St. John Lateran Cathedral.

The Mass was celebrated by Francis Cardinal Spellman of New York at the Pope's altar, which can only be used by others with the Pope's permission. Thousands stood for the hour-long ceremony, which climaxed three days of official mourning in Italy.

A SPEAKER at the 54th annual Pan American Mass in Washington said the death of President Kennedy should inspire the peoples of the Americas to rededication to the ideals for which he lived.

Rev. Robert P. Mohan, S.S., preaching at the Thanksgiving Day Mass, said:

"We can mourn that John Fitzgerald Kennedy did not see the completion of the 'peaceful revolution of hope' that he foresaw for the Americas. But ... we can be thankful if the task which he saw as possibly the work of a lifetime can be taken up by a shocked and aroused citizenry with renewed vigor."

Archbishop Egidio Vagnozzi, Apos-

tolie Delegate in the U.S., offered the Mass in St. Patrick's Church before a congregation that included Chief Justice Earl Warren and Jose A. Mora, secretary general of the Organization of American States.

RICHARD CARDINAL Cushing of Boston, who officiated at President Kennedy's Requiem Mass, proposed erection of a shrine in or near Boston to honor his memory. A statue of St. Joseph will be donated as a memorial to the President in St. Stephen's Church, Middleburg, Va., where the Kennedy family frequently worshipped.

The University of Dayton will name its new \$23 million student center the John F. Kennedy Memorial Union, and Loras College, in Dubuque, Iowa, announced establishment of the John Fitzgerald Kennedy Award, to be granted each spring to an outstanding American.

Plans for other memorials to Mr. Kennedy were announced in Israel, Ireland and Australia.

The President's grave in Arlington National Cemetery has been visited by hundreds of thousands. A temporary white picket fence encloses the grave. The enclosure has been covered entirely with flowers brought by the visitors. Government and cemetery officials are waiting for Mrs. Kennedy to complete plans for the permanent adornment of the grave site.

## Key Questions Delayed As Unity Debate Ends

An Advocate News Summary

VATICAN CITY — The Fathers of the Second Vatican Council this week ended debate on the first three chapters of the schema on ecumenism but failed to take votes on the final two chapters — on relations with Jews and on religious liberty.

Failure to move on these points was viewed with disappointment by some Fathers and observers despite assurances from Augustin Cardinal Bea, S.J., head of the Secretariat for Promoting Christian Unity. Cardinal Bea, addressing the council Dec. 2, promised the council that the key statements will come up at the next council session and would not be shelved by parliamentary maneuvering.

CHAPTER ONE of the schema deals with principles of ecumenism. Chapter two deals with its implementation and chapter three with separated Christians. The latter chapter is further divided into two parts, one dealing with Protestantism and the other with the Orthodox Church.

Some key comments during the week's debate:

Joseph Cardinal Ritter of St. Louis, suggesting that it be made clear that unity is the fundamental principle of the ecumenical movement:

"We have with our separated brethren common desires and common activities. We should present unity not merely as a goal of inestimable value, but in such a way as to show disunion as an evil of equal magnitude."

CARDINAL BEA, replying to objections that the ecumenical movement contains dangers for the Catholic faithful:

"These dangers exist where the question of unity is treated by men who may be inspired by good will but who are not sufficiently cautious. All interfaith discussions should be under the supervision of local Bishops."

"Directives will come from Rome but must be applied on a local basis. Consequently local Ordinaries and national episcopal conferences will be able to take appropriate steps to forestall any possible dangers. It would be useful for regional secretariats to be set up for the promotion of unity in collaboration with the permanent secretariat in Rome."

Auxiliary Bishop Stephen A. Leven of San Antonio turned the criticisms of the opponents of ecumenism back upon themselves as he accused them of not keeping their own fences mended. His words were received with mixed reaction as some of the council Fathers

sat in angered silence and others responded with enthusiastic applause.

Bishop Leven said that there is need not only for a dialogue with the separated Christians, but also among the Bishops of the council themselves.

ARCHBISHOP Gabriel Manek, S.V.D., of Endehe, speaking in the name of 29 Indonesian Bishops, objected to the schema's refusal to call some non-Catholic communities a "church." He held that the Christian communities originating in the Reformation have elements which entitled them to be called a "church," and argued that "if they can be called churches without any damage to faith, then they should be given this title."

Other prelates recommended a variety of changes, including such things as recognition of mixed marriages before non-Catholic minister.

## U. S. to Adopt Vernacular

ROME (NC) — America's Bishops have announced formal agreement "to make full use of the vernacular concessions made by the council" in the liturgy.

The U.S. Bishops released a joint statement here Dec. 4 on the council's Constitution on the Sacred Liturgy, promulgated the same day. They said they "welcome it wholeheartedly and dedicate themselves to fulfill its purposes."

The Bishops said they have directed the Bishops' Commis-

sion on the Liturgical Apostolate "to propose English translations for the consideration of all the Bishops." They added: "At a formal meeting of the Bishops, now proposed for the spring of 1964, formal decrees will be drawn up and sent to the Apostolic See in Rome for confirmation. At the same time official translations will be approved by the Bishops for publication. Only then can a date be determined by the Bishops for the actual use of English in the liturgy."



# Second Session: A Move to the 'New Order'

NCWC News Service

The ecumenical council's second session took up the ecumenical and pastoral lead from Pope Paul VI's opening address and made a slow but steady drive toward "aggiornamento" — bringing the Church up to date.

The session started Sept. 30 with a study of the nature of the Church and advanced on Nov. 18 to debates on ecumenism.

When issues were put to a vote, the new order overwhelmingly won out:

- The council Fathers voted clearly in favor of giving Bishops a larger role in governing the universal Church.

- They approved a reform simplifying the Church's public worship, and bringing modern languages in the Mass and sacraments.

- They adopted a set of principles on the Church's use of press, television and radio.

- They voted in favor of restoring the deacon as a permanent member of today's Catholic clergy.

**THE RULE OF** secrecy which covered the first session (Oct. 11-Dec. 7, 1962) was eased during the second session, and direction of the council's work was taken over by four moderators — Leo Cardinal Suenens of Brussels, Julius Cardinal Döpfner of Munich, Giacomo Cardinal Lercaro of Bologna and Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith.

Pope Paul gave laymen an official role at the council for the first time when he named 15 lay auditors.

A week before the council opened, Pope Paul said that the Roman Curia, the Church's central administrative body, had "grown ponderous with its own venerable age." It needed to be simplified and decentralized, he said.

**POPE PAUL SET** the tone of the session in a moving opening address Sept. 29. He told of his "deep sadness at the 'prolonged separation' of the Catholic Church and other Christian Churches."

"If we are in any way to blame for that separation," he said, "we humbly beg God's forgiveness and ask pardon too of our brethren who feel they have been injured by us."

"For our part, we willingly forgive the injuries which the Catholic Church has suffered."

His words moved a non-Catholic American delegate-observer to say later: "This is the first time since the

Reformation that such gratifying words have come from a Pope."

The Pope said that the "principal concern" of the session would be to "examine the intimate nature of the Church."

**AS COUNCIL** Fathers debated this subject in the days that followed, they also voted on the changes to the liturgy schema. This schema had been discussed in the first session.

On Oct. 9, the Fathers passed — by an overwhelming majority — changes to the schema which would eventually bring modern languages into the Latin Rite Mass.

Ten Bishops from nine English-speaking nations started drawing up plans for a common English-language text for the Mass and the sacraments.

On Oct. 29, the Fathers decided in a close vote (1,114-1,074) to include their declaration on the Blessed Virgin in the schema on the nature of the Church rather than in a separate schema.

**THE DEBATE** on the nature of the Church clearly showed that the issues of the collegiality of Bishops and the restoration of the permanent diaconate were two of the major issues at the session.

A new procedural device was introduced Oct. 30 which let the moderators gauge the thinking of the Fathers without extending the interminable number of arguments for and against.

The moderators submitted five questions for a vote. Four of them dealt with the idea of the "collegiality" of Bishops and the vote explained what the Fathers understood by that unfamiliar term: episcopal consecration is the highest grade of the sacrament of Holy Orders; every Bishop, who is in union with all the Bishops and the Pope, belongs to the body or college of Bishops; the college of Bishops succeeds the college of Apostles and, together with the Pope, has full and supreme power over the whole Church; the college of Bishops, in union with the Pope, has this power by divine right.

The fifth question, also approved, provided that the diaconate be restored as a distinct and permanent rank in the sacred ministry as it was in the early Church.

The balloting was to serve as a guide to the Theological Commission in revising the chapter dealing with the hierarchy in the schema on the

ture of the Church.

A **FOUR-DAY** recess followed the Oct. 30 vote, and when the council reconvened it seemed to have gained momentum.

The Nov. 5 meeting saw the start of biting criticism of the Roman Curia and serious charges of tampering with the schema presented to the council on "Bishops and the Government of Dioceses," the fifth chapter of De Ecclesia.

On Oct. 30, the council completed the main part of its work on the 130-paragraph Constitution on the Liturgy — the first item on its agenda when the first session opened in the fall of 1962. The Fathers overwhelmingly approved the constitution's last chapter.

Debate on the curia came to a dramatic climax Nov. 8 when two Cardinals clashed sharply over the curia's role: Joseph Cardinal Frings of Cologne vigorously objected to the practices of the curia's highest body, the sacred Congregation of the Holy Office. Defending it was the Holy Office's Secretary, Alfredo Cardinal Ottaviani.

**THE FATHERS** moved from debating the nature of the Church to the next topic, ecumenism, on Nov. 18.

In the debate, which carried on to the end of the session,

Auxiliary Bishop Stephen A. Leven of San Antonio, Tex., made a strong defense of the new order and a stinging rebuke of its critics.

On the first day an Italian Cardinal and three Eastern Rite patriarchs opposed including a chapter on Christian-Jewish relations in a schema whose aim was to help bring about Christian unity. Two Spanish Cardinals warned that caution was needed in an ecumenical dialogue of Catholics with Protestants. Three other speakers — Joseph Cardinal Ritter of St. Louis and Cardinals from Venezuela and Japan — said the council should discuss all the issues.

When Bishop Leven spoke his mind Nov. 26, his caustic words brought a mixed reaction; some of the Fathers sat in angered silence and others responded with enthusiastic applause.

**SHORTLY BEFORE** the end of the session, Pope Paul made a change in the makeup of the council commissions which was interpreted as a move to get around delaying actions which were reportedly holding up revision of controversial schemas.

The reorganization provided that each commission be increased to 30 members (from the normal 25), and that each commission, after getting its

new members, was to elect a vice president and a vice-secretary.

The commissions will be laying the groundwork for the council's third session, set for Sept. 14 to Nov. 20, 1964.

In the debate on ecumenism, the Fathers discussed ways to encourage ecumenical relations with non-Catholics. Among the measures recommended were: recognizing the validity of mixed marriages before non-Catholic ministers, permission to attend non-Catholic religious services and co-operating with non-Catholics in the intellectual field.

**TIME RAN OUT** before discussion reached the last two chapters (on relations with Jews and on religious liberty) of the ecumenism schema but the Fathers were assured that the two chapters will be among the first items on the agenda for the third session.

In a speech at Rome's Canadian College Dec. 1, Leo Cardinal Suenens of Brussels, said that the moderators could have insisted that the two controversial chapters be brought to a vote but had decided not to do so.

They felt, he said, that after a cooling-off period and after the issues had been aired in public print the chapters would stand a better chance of passing.

## Council Newsmaker

### Leading Liberal

A classified ad which ran 21 years ago in the lost-and-found column of a Cologne newspaper is notable today for reasons the writer never intended. "Lost," the ad began. "My wallet at the Bishop's consecration, with picture of my fiancée and 20 marks. Finder: can keep wallet and money if only the picture is returned."

The writer and the fiancée are unknown, but the Bishop has become one of the world's leading churchmen. He is Joseph Cardinal Frings, who became Archbishop of Cologne in June, 1962, and who was such a foe of nazism that the government forbade any mention of his elevation in the press.

To this day, the lost-and-found ad is the only public record which has been found of the event.

**CARDINAL FRINGS** is associated with the Church's liberal element, a role he has fulfilled markedly in connection with the Second Vatican Council. A member of the council's Central Preparatory Commission, he frequently represented the liberal voice at the first council session and on many occasions during the session which was concluded this week.

Two weeks ago he vigorously debated the role of the Holy Office with its secretary, Alfredo Cardinal Ottaviani, and last week proposed that the Church recognize the validity of mixed marriages performed by non-Catholic clergymen.

Although the Church should be on record generally as opposing mixed marriages, he said, it should remove its ecclesiastical penalties for those which are performed by non-Catholic ministers. "All this," he said, "would clear the atmosphere and prepare the way for fruitful ecumenical activity."

**JOSEPH FRINGS** was born Feb. 6, 1887, in Neuss, in the Rhineland. He completed his elementary studies in his native city and attended the seminary in Innsbruck, Austria. Further studies were pursued in Fribourg, Switzerland, and Bonn before his ordination in Cologne, Aug. 10, 1910.

In 1913 he went to Rome to study at the Pontifical Biblical Institute. He returned to Cologne as a parish priest in 1915 and later served as rector of an orphanage. In 1933, he was named rector of the major seminary which is located at Bensberg.

**AFTER HIS** consecration — at a time when the Church in Germany was severely hampered by the Nazis — he fearlessly espoused the rights of the Church and in pastoral letters condemned Nazi bombings and other atrocities. Following the war — in which 90% of the city was leveled — he set about rebuilding the incomparable structure of the Cologne cathedral.

Since 1945 Archbishop Frings has presided over the annual Fulda conference of German Bishops. Pope Pius XII proclaimed him a Cardinal Feb. 18, 1946.

In May, 1947, he participated in the Marian Congress in Ottawa and visited Japan in 1957. The Cologne Archdiocese has adopted the Tokyo Archdiocese under his direction, providing special assistance in a variety of fields.

In a similar program locally, Cardinal Frings instituted a "share-your-means" plan whereby communities which enjoy fairly stable financial conditions will help parishes constantly facing a financial struggle.

In recent years Cardinal Frings has suffered from failing eyesight. An operation a year ago for a cataract in his right eye was described as moderately successful.

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## Papal Decree . . .

(Continued from Page 1)

A main feature of the privileges is that Bishops will now enjoy the privilege — formerly reserved to Cardinals — to preach and hear confessions anywhere in the world unless the local Ordinary has some objection.

Most of the faculties now restored to Bishops in the motu proprio were regularly included in the quinquennial faculties that many Bishops renewed every five years.

**ARCHBISHOP PERICLE** Felici, council secretary-general, said the documents considered at the Dec. 4 session are purely disciplinary and, although they present the authentic teaching of the Church, there is no question of inflexible definitions.

He added that the Pope had asked the council Fathers to study the texts in question very seriously and to pray fervently that the light of the Holy Spirit might guide them in their vote.

The liturgy schema provides

for sweeping reform of the public worship of the Church. Some provisions went into effect immediately following the promulgation; others must wait for the decision of regional Bishops' conferences; still others must wait for the approval of the Pope.

The communications schema calls for the free flow of public information and makes provisions for national press and communications centers.

**ARCHBISHOP FELICI**, in the Pope's name, outlined broadly what would be the work of the interim period between the second and third sessions. He said that the council commissions will hold frequent meetings.

All the council Fathers were urged to send, before Jan. 31, their observations on the schemas still remaining to be studied. He said further that the results of the commissions' work will be communicated to the council Fathers in due time along with instructions for the third session.

**THE OVERALL** agreement among the great majority of the council Fathers was singled out here as perhaps the most significant development of the second session.

An American Bishops' press panel expressed various views, but the common denominator

seemed to be the question of the unanimity demonstrated during the course of the session.

Rev. Eugene H. Maly, scripture professor at the archdiocesan seminary of Cincinnati, said the size of the majorities reached was significant, reflecting the thinking and tendencies predominating in this session.

Rev. Gregory Baum, S.A., said he thought the "growing unanimity" among the Bishops was the most important development of the session. He said that the council was not split between two camps, 50-50, but rather that there was demonstrated a tremendous and unexpected unanimity which constantly grew, so that majorities of 80% and larger were reached on almost all matters.

**Oldest Bishop, 101, Gets Last Rites**

**ROME (NC)** — The oldest Catholic Bishop in the world, Archbishop Alfonso Carini, 101, received the last rites in a hospital here.

The Archbishop, secretary emeritus of the Sacred Congregation of Rites, had been attending meetings of the ecumenical council prior to surgery which he underwent on Nov. 17.

## Council Newsnotes

### Predicts Action on Jewish Issue

Magr. John M. Oesterreich, director of Seton Hall's Institute of Judeo-Christian studies and a consultant to the council's secretariat, told a press conference in Rome that he is certain the council will act on the statement dealing with the Church's relation to Jews.

"I do not believe the chapter (in the schema on ecumenism) will be shelved now. It cannot be cast into Limbo. Even if it is not taken up or at least voted on for acceptance as a basis of discussion at this session . . . it cannot be ignored in the future."

If the chapter is accepted for debate, Magr. Oesterreich said, he would be "very much surprised if it is accepted in the present form, as no draft document has been left unchanged."

As it stands, Magr. Oesterreich said, the document is a summation of "the deposit of the faith, the teaching of the Scriptures, the mind of the Church" in relation to the Jews. He said that the document "tends to do away with the primitive notion of the collective guilt" of the Jewish people incurred by the Crucifixion of Christ. He said:

"If one accepts the liberating message of the decree that the Jewish people of today as well as the people of 1900 years ago may not be blamed for the scheme and deed of Jewish officialdom in the days of Christ, one is compelled by logic and by fairness not to lay the anti-Semitism of Christians at the door of Christianity."

Martin H. Work, executive director of the National Council of Catholic Men in the U.S., and Patrick Keegan, head of the Young Christian Workers in England have been named aggregate auditors of the council. They will have the same privileges as full lay auditors.

Under council rules, a Bishop may speak on a topic which has been closed if his intervention has the support of at least five other Bishops. Many Bishops have taken advantage of the privilege to the consternation of Fathers who voted to close debate.

Last week 15 Fathers succeeded in finding five Fathers each to support them in requests to continue speaking on chapter two of the ecumenism schema when the council was scheduled to take up chapter three. As a result one observer said he "had never seen the council hall so empty," with a majority of the Bishops in the side aisles of the basilica, walking up and down or conversing privately.

One Bishop said he believed there was no one left in the hall except the Bishops listed to speak and the Bishops who supported them.

A group of French atomic scientists and economists is circulating a request that the council issue a declaration for world peace and the banning of war and armaments.

The statement contains a detailed analysis of world armaments and describes what a nuclear war would mean. It states that "we do not need a theology of war, but a proclamation of the Gospel."

What do outsiders like and dislike about the Catholic Church? Archbishop Emile A. Blanchet, rector of the Catholic Institute of Paris, gave his views in a talk in the council hall. He said they were based on comments made by Protestant theologians who have attended retreats at the Abbey of Duran.

"One of their major complaints is what we might call contorted and acrobatic theology — such as the volume, printed with ecclesiastical approval, arguing for the immaculate conception of St. Joseph and his assumption into heaven," he said.

"Similarly, they dislike excessive scholasticism in our theology, which is often lacking in the Biblical touch. They dislike undue juridicism which exhorts the legal element in the Church to a point where it becomes difficult to understand its relationship to human liberty."

"Lastly they object to certain forms of piety which obscure true piety. This is particularly true in the field of Marian devotions, such as the Rosary of the Tears of Mary."

"On the other hand, they admire our liturgy, the marvelous unity of the Church, the monastic life, the celibacy of the clergy, the sacramental confession."

Bishop Francisco Peralta y Ballabriga of Vitoria, Spain, wants the council to consider dividing cities of more than a million people into zones with a Bishop in charge of each zone.

No proposal regarding the division of large cities into new dioceses was mentioned in the schema on Bishops except for a footnote where the proposal was called "inopportune and even harmful."

Valerian Cardinal Gracias of Bombay said in Rome that the fact that there are already some 50 episcopal conferences now existing "is a clear indication that the hierarchies concerned are already convinced that for the common good and to meet the needs of the times, they have to resort

to common policies and a united effort in respect to grave problems."

He said this reason alone was sufficient to show the importance and necessity of national episcopal conferences. Referring to the many interventions made in the council on collegiality, he said "it would be surprising if there were not at least some kind of 'collegiality' among the Bishops of a given nation. . . ."

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## Council is Thanked For Condolences

**VATICAN CITY (NC)** — At the opening of the ecumenical council meeting of Nov. 26, Archbishop Pericle Felici, the secretary general, expressed to the council Fathers at the request of the Bishops of the U.S. their "heartfelt thanks for the condolences tendered to the American hierarchy on the tragic death of their President, and their deep appreciation for the participation of the council Fathers in the solemn requiem service in the Lateran basilica."

**Bishops to Answer Council Questions**

**UTRECHT, The Netherlands (NC)** — All the Dutch Bishops will attend a meeting here Dec. 13 where a panel of three Bishops will answer questions on the ecumenical council put by three laymen.

Bernard Cardinal Alfrink of Utrecht will offer a Mass and preach.

The Dutch Bishops are organizing the meeting.

**Algeria-Vatican Tie Is Under Study**

**ROME (NC)** — Algerian Ambassador to Italy Taleb Boulharouf said here that negotiations are under way for setting up diplomatic relations between Algeria and the Holy See.

## Bishop Navagh . . .

(Continued from Page 1)

Regarding differences of opinion, Bishop Navagh explained that "any group of intelligent people will have ideas that sometimes clash." However, he added, the Bishops "state their differences in the spirit of Christian Charity."

Speaking of the voting on the schema on the liturgy, Bishop Navagh said the use of vernacular (local language) in the Mass and sacraments, which has been approved in council, will depend on decisions of regional Bishops and nothing will happen until the Holy Father gives his final approval and these regional decisions are made.

**BISHOP NAVAGH** spoke of the great interchange of thought that went on at the group meetings of Bishops of various nationalities, of how the "American Bishops and their 'periti' met at the North American College on Monday afternoons and occasionally more often under the leadership of Archbishop Boland of Newark. He also stressed the value of the more informal discussions that take place among the Bishops during coffee breaks or in casual encounters.

"It is a tremendous education," he said. "We have been able to get to know one another, understand the difficulties each faces and try to help with solutions. It has been a great step forward."

The council has also impressed the Bishop as a spiritual act. "In the course of the morning, particularly before sessions begin, Bishops go to seek guidance at the Altar of the Blessed Sacrament. I have seen at least 500 Bishops kneeling in this lovely, quiet side-chapel in recollection and prayer," the Bishop said.

Bishop Navagh with Msgr. Frank J. Rodimer, his secretary, will leave for Paterson by plane on Dec. 5, arriving in New York that afternoon. While in Rome Bishop Navagh visited Paterson priests and seminarians who are studying here.

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# Text of Statement On Vernacular

Following is the text of the U.S. Bishops' statement on the ecumenical council's Constitution on the Sacred Liturgy.

The Constitution on the Sacred Liturgy promulgated on Dec. 4 is the first achievement of Vatican Council II. It will affect the spiritual life of prayer and worship of all Catholics. It will make the Church more comprehensible to all.

Thus it is the first great step in the Church's inner renewal begun by Pope John XXIII and now being carried out by all the Bishops in union with the chief Bishop, Pope Paul VI.

THE BISHOPS of the United States, having taken part fully in the discussion, amendment and acceptance of this document, welcome it wholeheartedly and dedicate themselves to fulfill its purposes.

On the one hand the constitution is a statement of the Church's doctrine and discipline. It explains the meaning of public worship. It gives a clear mandate to deepen the liturgical understanding and activity of the people.

At the same time the constitution is a document of change and revision. In broad terms it directs a reform of rites and texts so that they may be simpler and clearer. Putting such changes into effect must await specific action by a commission set up by the Holy Father.

ONE IMPORTANT change, however, has become the immediate concern of the bodies of Bishops in the different countries or regions. This is the concession of the vernacular for the sake of the people's understanding, piety and easier participation.

Such concessions are possible without waiting for the revision of rites but depend upon the action of the bodies of Bishops for the respective regions. For the Mass the council has allowed the vernacular for the lessons and for the parts of the people, in effect for most of the parts said aloud or sung up to the Canon and for such parts as the Sanctus, Our Father, etc. For the sacraments and sacramentals the vernacular is allowed throughout. For the Divine Office the clergy must receive permission from the individual Bishops or Ordinaries.

THE BISHOPS of the United States, assembled in Rome, have formally agreed to make full use of the vernacular concessions made by the council. They have directed the Bishops' Commission on the Liturgical Apostolate to propose English translations for the consideration of all Bishops.

At a meeting of the Bishops, now proposed for the spring of 1964, formal decrees will be drawn up and sent to the Apostolic See in Rome for confirmation. At the same time official translations will be approved by the Bishops for publication. Only then can a date be determined by the Bishops for the actual use of English in the liturgy.

This prompt action ensures the introduction of English into public worship during the interim period while the revision of the missal, ritual, breviary, etc., is awaited. In addition, the Bishops of the United States authorized their representatives to work with an international committee. This committee will ultimately propose translations based upon the reformed rites for the consideration of the respective hierarchies of the English-speaking world.

Cardinal Ottaviani said that the Holy Office — charged with protecting Catholic teachings on faith and morals — was "a modern organization which in its work obeys rules of extreme prudence in order to make wise and just decisions."

"If the practice of the Holy Office is shrouded in secrecy," he said, "this is mainly to protect the good names and public reputation of the persons under investigation. Among these there may be innocents. These are absolved and their good name has, by way of the secrecy, been maintained. The same goes for authors of books whose fame might be diminished if one knew that their work was under examination by the Holy Office."

ROME (RNS) — Alfredo Cardinal Ottaviani, Secretary of the Sacred Congregation of the Holy Office, branded as "anachronistic" and "fallacious" criticism of the congregation — one of the 12 executive departments of the Roman Curia.

In an interview given to Orizzonti (Horizons), a Rome weekly, the Cardinal said "opinions concerning the Holy Office are mainly anachronisms, for most criticism is based on the fallacious assumption that this is still an organization of the Inquisition."

CARDINAL OTTAVIANI was obviously replying to a speech in which Joseph Cardinal Frings of Cologne told the Vatican Council that the Holy Office's procedures were "out of harmony with modern



AWAITING START — Auxiliary Bishop Dougherty of Newark (second from left), president of Seton Hall University, is shown as he awaits the start of proceedings at the Vatican Council.

## Jersey Bishops Due Home

Bishop Navagh will be the first of the New Jersey Bishops to arrive home from the Vatican Council. He is due at Idlewild Airport, New York, Dec. 5, and will be accompanied by Msgr. Frank J. Rodimer, his secretary.

Archbishop Boland's party will arrive in New York by ship a week later, Dec. 12. They left Rome Dec. 4, a day before Bishop Navagh departed.



KEY MOMENT — Auxiliary Bishop Costello of Newark marks his ballot — a punched IBM card — as a vote is taken in the council hall. A seminarian, holding one of the balloting cards, stands nearby waiting to collect the ballots and ready them for the electronic processing which speeds the vote tally.

## Blessed Nunzio Sulprizio

# Beatification Honors Suffering and Sanctity

VATICAN CITY (NC) — Blessed Nunzio Sulprizio, who was beatified Dec. 1, was born into poverty and was orphaned before the age of six. A heartless uncle underfed him and overworked him, even when an injury made him a cripple in constant pain. From this injury Blessed Nunzio was to die at the age of 19.

In that short span, he suffered as few people do and yet reached great heights of holiness. His beatification was the fifth to be held this fall. The others were those of Bishop John Neumann of Philadelphia, and three Italian priests: Rev. Dominic Barberi, Rev. Leonardo Murialdo and Rev. Vincent Romano.

IN AN AFTERNOON ceremony the Pope addressed young workers who had come for the beatification. Blessed Nunzio Sulprizio "is your glory," he declared. "He will tell you that youth must not be considered as the age of free passions, of inevitable falls, of unconquerable trials, of decadent pessimism, of selfishness. He will tell you, instead, that to be young is a grace, is good fortune."

"Nunzio Sulprizio will tell you," Pope Paul continued, "that no age is as fit as yours, young people, for great ideals, for heroic generosity, for the intertwined demands of thought and action."

"He will teach you how within yourself you can regenerate the world that Providence has called you to live in, and how it is your task to consecrate yourself to the salvation of a society that really needs strong and courageous spirits."

"He will teach you that the supreme word of Christ is sacrifice, the Cross, the salvation both of the world and of ourselves."

BLESSED NUNZIO was born on April 30, 1817, at the village of Pesco Sannese, northwest of Rome. For three years after he was orphaned, he lived happily with his grandmother, but on her death he was sent to his maternal uncle, Domenico Luciano.

The uncle fed him and clothed him poorly. He took him from school and put him to work. He swore at Blessed Nunzio and terrorized him.

He forced him, barefoot and poorly clothed, to carry great loads of iron from his blacksmith shop to farms high in the mountains through snow and rain. He punished him by depriving him of his meals.

BLESSED NUNZIO never reproached his uncle nor even spoke ill of him to others. To please his uncle, he made his visits to church less frequent.

One day at the forge a hot coal fell on the boy's foot.

Decay of the bone set in, but the boy was forced to treat the injury himself. His uncle told him that oil and bandages were all the medical treatment he needed.

In 1830, when it became evident that the injury was growing worse, the uncle sent the 13-year-old boy to a public hospital at Aquila. But the injury was too far gone, and after a few months the doctors sent him home as incurable.

A MAN NAMED Galante went to Naples and informed Blessed Nunzio's paternal uncle, Francesco Sulprizio, of the boy's plight.

Francesco, an army corporal, sought out Col. Felice Wochinger to help the boy.

The colonel took the boy to the Hospital for Incurables, where he remained a patient for 22 months. He attracted the attention of the chaplains and physicians for his selflessness, resignation and spirit of prayer. It was in the

hospital that he received his first Communion.

The doctors finally told Col. Wochinger they could do no more for the boy.

BLESSED NUNZIO stayed in the colonel's home for two years until his death, except for some time on the Isle of Ischia.

Inexorably, the illness took firmer hold. In November, 1835, he developed dropsy.

On May 5, 1836, after receiving the Sacraments, Blessed Nunzio asked for a crucifix. He clutched the crucifix and gazed at a statue of the Blessed Virgin. His last words were: "See how beautiful she is."

Blessed Nunzio Sulprizio was declared Venerable by Pope Leo XIII in 1891.

## Six Americans Elected at Council

VATICAN CITY — Six Americans were among 43 Bishops elected to various commissions of the Second Vatican Council. No other nation had as many prelates elected.

Papal appointments have yet to be announced.

Those elected to commission posts were:

**Doctrinal Commission on Faith and Morals** — Auxiliary Bishop Alfred Auet of Lyons, France; Abbot Christopher Butler, O.S.B., President of the Benedictine Congregation of England; Auxiliary Bishop Joseph Hergenrother of Louisville, Ky.; Auxiliary Bishop Louis Henriques of Caracas, Venezuela.

**Commission on Bishops and the Government of Dioceses** — Auxiliary Bishop James Carroll of Sydney, Australia; Auxiliary Bishop Edward Schuck of Fulda, Germany; Bishop Alfredo Vela of Salto, Uruguay; Archbishop Oscar McMan of Cape Town, South Africa; Archbishop Maurice Roca of Saint-Basile, Quebec, Canada; Archbishop Charles De Freudenberger of Aix, France; Marquette Bishop Archbishop Ignace of Detroit, Michigan.

**Commission on the Discipline of the Sacraments** — Bishop Juan Herrero y Benet, Ordinary of the Independent Prelature of Ciudad Real, Spain; Rev. John de Ruyter, Apostolic Prefect of Nyaung-U, Burma; Bishop Petrus Maars of Rotterdam, the Netherlands; Bishop E. Taylor, O.M.I., of Stockholm, Sweden.

**Commission on the Discipline of the Church and the Family** — Archbishop Bernardo Goñi of Oñate, Spain; Archbishop Julio Rosales of Cebu, Philippines; Bishop Pauline Nam, Apostolic Administrator of Imbabura, Ecuador; Archbishop William Conway of Armagh, Northern Ireland.

**Commission on Religious Education** — Bishop Louis Bertrame of Fresno, Calif.; Auxiliary Bishop Bernard Stein of Troy, Germany; Archbishop Joseph da Conceicao Cardozo of Recife, Brazil; Auxiliary Bishop Gerald V. McDermott of Philadelphia.

**Commission on the Missions** — Rev. John Schmitt, S.V.D., Superior General of the Divine Word Fathers; Archbishop Eugene Dignotti, O.F.M., of India; Bishop Ignace Dignotti, O.F.M., Apostolic Vicar of Adige, New Guinea; Bishop John W. Conner, M.M., Superior General of Maryknoll.

**Commission on Seminaries, Studies and Catholic Education** — Cardinal Archbishop Francisco Javier de Villanueva, Bishop of Burgos, Spain; Bishop John W. Conner, M.M., Superior General of Maryknoll.

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## The Holy Father's Week

# Explains Meaning of Blessing: Call to Make Holy

VATICAN CITY (NC)—Pope Paul VI explained to his Wednesday general audience what he intends when he gives them his blessing.

The Pope paid tribute to the feeling of devotion expressed by the thousands gathered in the Hall of Benedictions: "It is not given to our humble person but to the Lord and it is to Him that it expresses itself through acts of faith and love. It is to His Church that it expresses its firm and joyful devotion."

THE POPE then turned to the subject of his blessing saying:

"We would like to explain to you what a blessing is. St. Ambrose defines it as the vocation conferring of a sanctification and of particular graces, that is to say, an invocation to render holy a person or a thing and to obtain for them a special favor from God."

"And this is what we intend to do for you today. We pray God that He may fill you with His grace and as the Apostle (St. Paul) says that He may 'grant you the spirit of wisdom and revelation in deep knowledge of Him, that the eyes of your mind being enlightened so that you may know what is the whole of His calling.'"

## Help for Emigrants

VATICAN CITY (NC) — Pope Paul VI has called on Catholics to help in a "new development" of programs to help emigrants, and praised the work of civil authorities in this field.

In a broadcast in connection with Emigrant Day, the Pope said that emigration has a great effect on the conditions of modern society and a "positive influence on economic life, but a negative one on other aspects, especially in the spirit of the emigrant, up-

rooted from his original environment."

The Pope said there is a need for "new development of religious and aid programs for emigrants."

"We hope that our voice may be heeded — for love of Our Lord Jesus Christ Who, through emigrants, suffers, wonders, and is in need — by our brothers the Bishops, by parish priests, by the many assistance and charitable institutions, by Catholic Action and by the associations working under the guidance of the Church."

"We know that civil authorities and many institutions wisely concern themselves with this problem. To them may our encouragement go for a work of such great human and Christian value."

## Praise for Extension

VATICAN CITY (NC) — Pope Paul VI has praised the home mission work of the U.S. Catholic Church Extension Society.

The Pope told the society's officers in an audience here: "We know the scope of the work of charity the Extension Society is doing in helping poor priests, building churches and providing all the needs of the Church in the interior of your vast country."

"This is a providential means of extending the Kingdom of Christ in your dear country."

## Meets With Anglican

VATICAN CITY (RNS) — The chief delegate-observer at the Second Vatican Council for the Anglican worldwide communion was received in private audience here by Pope Paul VI.

Bishop John R. Moorman of Ripon, England, conferred with

the Pontiff, according to an announcement by Vatican Radio. The topics discussed and the length of the audience were not immediately announced.

One of three Anglican observers to the ecumenical council, Bishop Moorman in late October declared in an interview that if a united Christian Church was to come about, its natural head would have to be the Bishop of Rome — the Pope.

## Honor St. Josaphat

VATICAN CITY (NC) — Pope Paul VI and all 19 Ukrainian Rite Bishops at the ecumenical council took part in a ceremony Nov. 25 honoring the relics of St. Josaphat, a 17th century martyr of Christian unity.

The relics were brought into St. Peter's Basilica three days earlier by Ukrainian Rite Archbishop Josyf Slipyi of Lvov. St. Josaphat, a leading spokesman for union of the Ukrainian Church with Rome, was the first saint of the Eastern Church to be formally canonized. He was martyred in 1622.

## Auditors Praised

VATICAN CITY (NC) — The lay auditors attending the Vatican Council have been thanked by Pope Paul VI and charged with the task of spreading the Gospel and of bringing the Church's social action work up to date.

Pope Paul said their presence at the council stressed the great importance of the cooperation between hierarchy and laity. He said that their silence in the council debates was positive rather than negative, since it demonstrates how in the Church there are many offices with different functions,

including those who teach and those who listen.

The Pope said the "auditors" (listeners) at the council become "locutors" (speakers) outside the council. He then said they are called to spread the evangelical message throughout the world and at the same time to bring the Church's relationships with society's temporal problems up to date.

## Message to Latins

ROME (NC)—Pope Paul VI has said that the Catholic Church must not only take part in Latin America's progress but must also be the very soul of that progress.

Speaking to Latin American Cardinals, Bishops, priests, seminarians and diplomats, the Pope said:

"On your continent, you have a glorious Christian, intellectual, social and educational patrimony to be preserved, defended, developed and enriched."

"Your countries are an example of singular vitality in every sector of human activity, always seeking the highest goals and new ideals. The Church must not only be part of this ascending movement, she must be its soul."

## Meets Journalists

VATICAN CITY (NC) — Pope Paul VI told members of the Catholic press here that their task is something like that of a priest.

Speaking at a Mass for journalists in the Vatican's Pauline chapel, the Pope urged his listeners to "discover where the true light which spreads over the things of this world comes from." "It comes from above," he

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# Cardinal Bea Explains Purpose of Statement on Attitude Toward Jews

NCWC News Service

Following is the text of the address of Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, delivered when he introduced the declaration on the Catholic attitude toward the Jews to the Fathers of the ecumenical council on Nov. 19, 1963. The declaration is chapter four of the council schema on ecumenism.

The schema "On Jews" now up for examination was begun about two years ago and in substance it was finished in May of last year. This year, with the approval of the Council Coordinating Commission, it was placed in the schema "On Ecumenism."

The secretariat to which the care of promoting Christian unity is given undertook the question treating the Jews not on its own initiative, but by reason of the express command of the Supreme Pontiff, Pope John XXIII of happy memory. This was given verbally to the president of the secretariat.

After this schema was prepared, it was to be discussed in the conferences of the Central Commission in June, 1962. The discussion was omitted not because of the ideas or doctrine expressed in the schema, but only because of certain unhappy political conditions at that time.

THE DECREE is very brief, but the material treated in it is not easy. Let us enter immediately into the heart of it and tell what we are talking about. Or rather, since it is so easy to understand it wrongly, before all else let us say what we are not talking about. There is no national or political question here. Especially there is no question of acknowledging the State of Israel on the part of the Holy See. None of these questions is treated in the schema. Nor is there any treatment of such condition or consideration in any way. There is only treatment of a purely religious question.

The decree intends to recall in a solemn way those things which the Church of Christ, by the hidden design of Divine

Providence, receives through the hands of the chosen people of Israel. It receives especially, in the words of St. Paul in his Epistle to the Romans, "the oracles of God" (Rom. 3, 2); that is, the word of God in the Old Testament. Besides, in the words of the same St. Paul, "who are Israelites who have the adoption as sons, and the glory and the covenants, and the legislation and the worship and the promises," who have the fathers and from whom "is the Christ, according to the flesh, who is over all things, God, blessed forever" (Rom. 9, 4-5).

IN OTHER WORDS, not only was the whole preparation of the work of the Redeemer and His Church done in the Old Testament, but also the execution of His work, the foundation of the Church and its propagation in the world, either in the chosen people of Israel or through members of this people whom God chose as instruments.

The Church is in some sense the continuation of the chosen people of Israel, as is so well stated in "de Ecclesia" (On the Church), Chapter I, p. 7 sq., so that according to St. Paul, Christians can be called "Israelites" not indeed "according to the flesh" but because in them are fulfilled the promises made to Abraham, the Father of the people of Israel (cf. Rom. 9, 4-8). For in us Christians, members of the Church, the perfection of that Kingdom of God for which God selected and designated the people of Israel, is brought to fruition.

Really, it is a valid question to ask whether our preachers at times in their sermons, especially on the Passion of Our Lord, use these facts and as-

sociations of the Church to the chosen people of Israel and whether they give our necessary thanks to this people.

THERE ARE THOSE who object: Did not the princes of this people, with the people in agreement, condemn and crucify the innocent Christ, the Lord? Did they not "clamor": "Let His blood be upon us and upon our children" (Matt. 27, 25)? Did not Christ Himself speak most severely about the Jews and their punishment?

I reply simply and briefly: It is true that Christ spoke severely but only with the intention that the people might be converted and might "recognize the time of its visitation" (cf. Luke 19, 42-48). But even as He is dying on the cross he prayed: "Father, forgive them, for they know not what they do" (Luke 23, 34).

Wherefore, since the Lord emphasized, before the burial of Lazarus, speaking to the Father: "I know that Thou always hearest me" (John 11, 42), it is wrong to say that His prayer to the Father was not heard and that God has not only not forgiven the fault of His chosen people but that He has rejected them.

God Himself through St. Paul assures us that He "in no way" has rejected His chosen and beloved people. For the Apostle writes to the Romans: "I say then: Has God cast off His people? By no means... God has not cast off His people whom He foreknew" (Rom. 11, 1-2). And a little below this He gives the reason: "For the gifts and the call of God are without repentance" (ibid. v. 29), that is God does not revoke a choice once made nor does He reject the people of Israel.

GOING STILL further, St. Paul affirms that at some time "all Israel" will be saved, both those who are of "Israel according to the flesh," as well as those who

are of Israel according to the promise only. For the Apostle states: "For I would not, brethren, have you ignorant of this mystery, lest you should be wise in your own conceits, that a partial blindness only has befallen Israel, until the full number of the gentiles should enter and thus all Israel should be saved..." For as you (the Romans, insofar as they belonged to the non-Jewish people) also at one time did not believe God, but now have obtained mercy by reason of their unbelief, so too they have now not believed by reason of the mercy shown you, that they too may obtain mercy" (Rom. 11, 25-30).

Hence St. Paul, who indeed suffered so much from Jews, having imitated the burning charity of God, said: "For I could wish to be anathema myself from Christ for the sake of my brethren, who are my kinsmen according to the flesh" (Rom. 9, 3).

THEREFORE, the aim of this very brief decree is to call to the attention of Christ's faithful these truths concerning the Jews proposed by the Apostle and contained in the deposit of faith and to do this so clearly that in dealing with the children of that people the faithful will act in no other way than did Christ the Lord and His Apostles, Peter and Paul.

St. Peter in preaching to the Jewish people on the Crucifixion of the Lord said: "I know that you did this through ignorance as did your leaders..." (Acts 3, 17). Thus he excuses even the leaders themselves. Likewise St. Paul (Acts 13, 27).

The point therefore is not in any way to call into doubt — as is sometimes falsely asserted — the events which are narrated in the Gospels about Christ's consciousness of His dignity and divine nature, or about the manner in which the innocent Lord was unjustly condemned. Rather that, with these things kept fully in mind, it is still possible and necessary to imitate the gentle charity of Christ the Lord and His Apostles with which they excused their persecutors.

BUT WHY IS IT so necessary precisely today to recall these things? The reason is this.

Some decades ago anti-Semitism, as it is called, was prevalent in various regions and in a particularly violent and criminal form, especially in Germany under the rule of National Socialism, which through hatred for the Jews committed frightful crimes extirpating several millions of

Jewish people — we need not at the moment seek the exact number.

Moreover, accompanying and assisting this whole activity was a most powerful and effective "propaganda," as it is called, against the Jews.

Now it would have been almost impossible if some of the claims of that propaganda did not have an unfortunate effect even on faithful Catholics, the more so since the arguments advanced by the propaganda often enough bore the appearance of truth, especially when they were drawn from the New Testament and from the history of the Church.

Thus, since the Church in this council is striving to renew itself by "seeking again the outlines of its most fervent youth," as John XXIII of venerable memory said (cf. discourse of November 14, 1960, AAS 52/1960/960), it seems imperative to take up this question.

NOT THAT anti-Semitism, especially that of National Socialism, drew its inspiration from Christian doctrine, something which is in no way true. Rather, it is a question of rooting out from the minds of Catholics any ideas which perhaps remain fixed there through the influence of that propaganda. If Christ the Lord and the Apostles who personally experienced the sorrows of the Crucifixion, embraced their very persecutors with an ardent charity, how much more must we be motivated by the same charity?

For the Jews of our times can hardly be accused of the crimes committed against Christ, so far removed are they from those deeds. Actually, even in the time of Christ, the majority of the chosen people did not cooperate with the leaders of the people in condemning Christ. Does not the Gospel say that an actual member of the Sanhedrin, namely, Joseph of Arimathea, did not agree "to their plan and their actions" (Luke 23, 51)? Again, those among them who cried out to Pilate, "Crucify him," formed a very small part of the chosen people. Were not the leaders of the Jews unwilling to kill the Lord "on the feast day lest there be a tumult among the people" (Matt. 26, 5)?

If therefore not even all the Jews in Palestine or in Jerusalem could be accused, how much less the Jews dispersed through the Roman Empire? And how much less again those who today after 19 centuries live scattered in the

whole world?

BUT LET US set aside these considerations. Let the example of ardent charity given by the Lord and the Apostles be sufficient for us. To this example the Church must conform as perfectly as possible in teaching the Passion and Death of the Lord. In saying this we do not mean to state or to hint that anti-Semitism usually or principally arises from a religious source, namely from what the Gospels recount concerning the Passion and Death of the Lord. We know very well that anti-Semitism also has causes of a political-national, psychological, social and economic nature. But we affirm that the Church most certainly must imitate Christ's example of gentle charity toward the people through whom it received so many great benefits from God.

If and when, therefore, some or many Jews do this or that one of things of which they are accused, Christians will be mindful of the example of St. Paul. He, while violently attacked by many of the Jews, indeed publicly denounced his persecutors who were interfering with either his freedom to announce the word of the Lord or the freedom of men to believe the Gospel (cf. I Thess. 2, 15f).

At the same time, however, he testified that he loved them so ardently that he would wish "to be anathema from Christ" for them. In such fashion therefore, the children of the Church also should make vigorous use of the peaceful weapons of truth, charity and patience, which weapons are surely most effective.

LASTLY: since we are here treating a merely religious question, there is obviously no danger that the council will get entangled in those difficult questions regarding the relations between the Arab nations and the State of Israel, or regarding so-called Zionism.

In December of last year, I set out in writing for the Supreme Pontiff, Pope John XXIII of happy memory, a discussion of this whole question "regarding the Jews." After a few days the Holy Father indicated to me his full approval.

The Supreme Pontiff himself did indeed write in this way scarcely five months before his holy death. Certainly, I am not saying that the question which we are treating was settled by these words of his; for he wanted the council to be free, just as his successor also unquestionably wishes it. I think, however, that these

words of his are dear to all the Most Eminent and Most Excellent Fathers, and that at the same time, they throw light on how to follow the Lord Christ.

However, for our purpose, of much more importance, is the example of burning charity of the Lord Himself on the Cross praying: "Father, forgive them, for they know not what they do." This is the example to be imitated by the Church, the Bride of Christ. This is the road to be followed by her. This is what the schema proposed by us intends to foster and promote.

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## Outlines Hopes for Reunion

Following is the text of the address given by Dr. K. E. Skydsgaard of Denmark, a Lutheran observer at the Vatican Council, at an audience the observers had with Pope Paul VI.

In receiving us here, Your Holiness will certainly understand that we who are guests and observers at this council would like, above all, to recall with affection and respect the memory of your predecessor, Pope John XXIII, who greeted us in this very place last year.

The news of the death of this great Pope filled us with sadness. We shall never be able to forget him, so full was he of spontaneity and of love, of wisdom and of courage.

IT IS MY privilege today to express to Your Holiness, in the name of the guest and delegate observers, our deep gratitude for the renewal of the invitation to this second session of the council, and for the friendliness with which we have been received both at the opening ceremony in St. Peter's and also now in this audience.

We are aware that we are witnesses of an event which is so decisively significant for the Roman Catholic Church of our day, and we would like to tell you with what interest and attention we follow the deliberations of the council where diverse opinions are sometimes expressed by the council Fathers, but always in an atmosphere of objectivity and loyalty.

Each day we experience the goodwill of the council Fathers towards us, and the unfailing readiness of the Secretariat for the Promotion of Christian Unity to help us.

The cordiality and frankness — which surrounds us makes it easier for us to fulfill sincerely and in good faith our tasks as observers. We are especially grateful to His Eminence, Cardinal Bea, who has generously invited us to express both our positive and negative reactions to the work of the council.

THE SCHEMA "De Ecclesia," which is at present under consideration, is certainly — today as in the past — one of the most difficult and debated of subjects.

One could say, in fact, that the doctrine of the Church is the point at which all our divisions culminate so that it is precisely here that they seem insurmountable, despite our sincere efforts to understand each other.

Yet in this sad and discouraging situation, we have made some progress simply by reason of the fact that we jointly experience this difficulty and together bear its burden.

IN THESE TIMES, one sometimes meets a naively optimistic or superficial ecumenism which appears to think that the visible union of Christians can be quickly achieved. This is certainly not our view, and it is for us a real relief to know that Your

Holiness does not share this opinion. Your sober and realistic words on Sunday, Sept. 29, clearly testify to this. As Your Holiness said, there are grave and complicated problems to be studied and resolved, and their solution presupposes conditions which at present do not yet exist.

Permit me in this connection to refer to a development which seems to me extremely important. I am thinking of the role of a Biblical theology which concentrates on the study of the history of salvation in the Old as well as in the New Testament. The more we progress in understanding the hidden and paradoxical history of the people of God, the more we shall begin truly to understand the Church of Jesus Christ in its mystery, in its historical existence and in its unity.

Once again allow me, Your Holiness, to express our living hope that the light of such a concrete and historical theology, that is, a theology nourished by the Bible and the teaching of the Fathers, will shine more and more in the work of this council.

WE ALSO REJOICE wholeheartedly at the new ecumenical spirit which is becoming manifest in this council. We find ourselves meeting together at the beginning of a road whose end God alone knows. It is for us to walk together in hope because we believe that the crucified and risen Christ is with us on the way.

This beginning is at one and the same time God's gift and

a responsibility, because much will be required of all of us along this road: a clear witness must be given to the Gospel, there must be humility and patience, all "triumphalism" must be excluded. Above all, no divisions can prevent us from loving each other because Christ's love knows no limits. In this love of Christ, we must seek and find the truth; seek in order to find, and find in order to seek again, as St. Augustine says.

IN CONCLUDING, I find myself moved to say: Yes, we are walking together, but our path leads us also "out of ourselves" towards our fellow men. It is said that Pope John XXIII wished this council to bring about a change from introverted self-concern to concern for men, from "en soi" to "pour les hommes."

Is there any better way for us to meet each other than by going out from ourselves in the assurance of the forgiveness of sins, without concern for our preferences or our merits, in order to live in the world and with men in the world? It is thus that we shall be truly disciples of the Christ Who did not desire to exist for Himself but solely for the world.

We are grateful to Your Holiness, as to your predecessor, for having pointed to this two-fold openness: openness to the ecumenical dialogue in truth and love, and openness to the world in humility and service.

May God bless Your Holiness in the heavy burden and responsibility of your ministry, and may He spread His spirit of repentance and truth upon all the churches of the world.

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## Collegians to Work In Rights Program

WASHINGTON (NC) — About 350 students from Catholic, Protestant and Jewish organizations at 84 colleges agreed here to bring direct-action civil rights projects to their campuses.

### Hospitals Act Against Bias

WASHINGTON, D.C. (RNS) — Eight hospitals, including three church-related institutions, agreed here to cooperate with the District of Columbia government to remedy complaints regarding appointment of Negro doctors and assignment of Negro patients.

A report was prepared by the Council on Human Relations at the request of the D.C. Board of Commissioners after a complaint was lodged by a society which represents approximately 300 Negro physicians and surgeons.

According to the society, a survey of eight local hospitals revealed "an appalling lack of Negro doctors on the staffs." Cited was inability of Negro doctors to obtain the required two letters of recommendation from staff members, who are often unknown to them.

Methodist-related Sibley Hospital and Roman Catholic-related Providence Hospital indicated to the council that "positive steps" have been taken to increase Negro representation on their staffs.

THE CONFERENCE was sponsored by four major campus religious organizations: the National Federation of Catholic College Students, organized on Catholic campuses; the National Newman Club Federation, serving Catholics at other-than-Catholic institutions; the National Student Christian Federation, representing Protestant groups on college campuses; and the B'nai B'rith Hillel Foundations, organized for Jewish students.

A summary statement issued after the assembly committed the students to recruitment of Negroes for higher education.

It said the collegians discussed recruitment and admission policies, discrimination in fraternity and sorority life, the policies of universities as employers and owners of real estate and the role of institutions in city planning and urban renewal.

A major emphasis of the session was to have interfaith campus groups establish relationships with existing civil rights movements such as the National Association for the Advancement of Colored People and the Congress of Racial Equality.

In addition, students were urged to organize community support for civil rights action. The college of St. Elizabeth, Convent Station, N.J. was among the institutions represented at the conference.

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PLANNING NEWSLETTER — Members of the new public relations committee of the New Jersey Conference of Catholic Hospitals go over plans for a newsletter which will be circulated to all member hospitals. Left to right, they are Fred Bender of St. Elizabeth's Hospital, Elizabeth; Mrs. Brian J. Collins of St. Michael's Hospital, Newark, and Sister M. Evelyn, C.S.J., of Holy Name Hospital, Teaneck.

## New Rules Issued On Housing Sales

NEWARK—The New Jersey Real Estate Commission this week put into effect new rules for real estate salesmen which will supplement the state's anti-discrimination laws regarding the sale of housing units.

Robert R. Peacock, secretary-director of the commission, said that copies of the rules and of a memorandum on the state's anti-bias laws on both sales and rentals have been sent to all brokers in New Jersey.

THE PURPOSES of the new rules are:

- (1) To acquaint brokers, all salesmen and their clients with the state laws on discrimination.
- (2) To prevent the practice of panicking home-owners after a member of a minority group moves into a previously all-white neighborhood.
- (3) To prohibit advertising properties for sale or rental to a specific racial or religious group.
- (4) To require agents to forward all bona fide purchase bids to the seller.

State law at present covers all sales except those in a development of fewer than 10 homes and all rentals except those in owner-occupied homes of specified size. There is at present in the legislature a bill which would limit the exemptions to the rental of one-story of a two-family owner-occupied home, or rooms in a one-family, owner-occupied home.

The memorandum also states that a broker cannot

accept a listing from an owner who indicates an intention not to abide by the law.

### March of Atonement Held in St. Louis

ST. LOUIS (NC) — In quiet procession, made more solemn by President Kennedy's assassination, 30,000 persons here walked and prayed to atone for the community's civil rights injustices.

## Progress Slow on Anniversary Of UN Human Rights Declaration

By ALBA ZIZZAMIA

UNITED NATIONS, N.Y. (NC) — There has been "some progress" in the field of human rights since the United Nations General Assembly adopted the Universal Declaration of Human Rights in 1948.

"But the progress has not been enough, nor has it been rapid enough," This view was expressed in an interview by Rev. L. C. J. Beaufort, O.F.M., representative of the Netherlands and one of the delegates to the present UN Assembly who worked on the original draft of the Human Rights Declaration.

THE DUTCH FRANCISCAN priest-delegate, professor of international law at the University of Nijmegen until his retirement three years ago, deems it unfortunate that the UN has not yet succeeded in drafting a "legally binding instrument of a general nature." (A declaration is not legally binding but is expected to carry moral force and persuasion.)

"It is easier to draft a declaration of principles," Father Beaufort noted, although he recalled that the present declaration took 85 meetings. Both Pope Pius XII (Christmas Message, 1956) and Pope

John XXIII (Pacem in Terris) expressed the wish that UN authority might constitute an effective protection for individual human rights. In view of this, Father Beaufort was asked if he thought the present covenants were the answer.

"A first step in that direction," he commented, "would be the means for implementing the covenants on an international basis. Otherwise they will be nearly useless. The Soviet bloc nations, for example, oppose the system of implementation — through a Human Rights Committee — proposed for the covenant on civil and political rights. They argue that this will violate national sovereignty."

"But we must be careful not to accept their position. We must fight for international implementation. We must also oppose the efforts of the U.S.S.R. and its allies to limit the implementation of the covenant on civil and political rights merely to reporting by governments."

THIS SYSTEM of reporting is acceptable in the case of the covenant on economic, social and cultural rights since progress in these fields — especially in the developing countries — is necessarily

gradual and will take a long time. Father Beaufort explained.

In stressing the need for effective international implementation Father Beaufort spoke from considerable experience. The Council of Europe adopted, in 1950, a European Convention on Human Rights, which he also helped to draft. He cited this as an example for the UN. The means of implementation under this convention is a European Commission on Human Rights, to which all members of the Council of Europe may bring complaints.

It will take a long time to achieve implementation of the human rights covenants on an international basis, Father Beaufort feels, but with respect to the future he is "always optimistic."

Father Beaufort disagrees with the Soviet contention that elimination of colonialism is the UN's greatest contribution to human rights. "This claim diverts attention from the fate of individuals," he declared.

"The primary aim of the Universal Declaration of Human Rights is the protection of the rights of the individual, not those of peoples as such. We must not lose sight of the individual."

## People in the News

Rev. Rene Laurentin, professor of theology at Catholic University of Angers, France, has been named to receive the 1963 Marianist Award of Dayton University.

Archbishop Carlo Martini, Nuncio to Paraguay, has been appointed Nuncio to the Philippines.

Archbishop G.B. Flahiff, C.S.B., of Winnipeg, Man., has been elected chairman of the board of the Canadian Catholic Conference.

Bishop Ignatius Kung Pamel of Shanghai is still alive but is kept incommunicado in a Shanghai prison, according to a report received in Rome.

Bishop Designate Edward L. Fedders, M.M., of the Juli prefecture nullius in Peru will be consecrated Dec. 12 in Covington, Ky.

Giuseppe Cardinal da Costa Nunes of the Roman Curia has

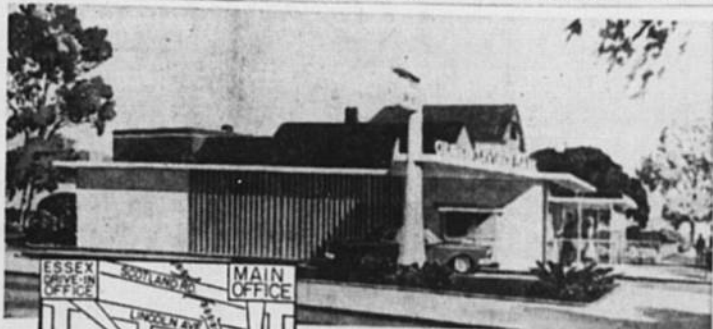
been named to the Sacred Congregation of Sacramental Discipline.

Rev. Francis Dvornik, a Harvard University professor, received the Cardinal Spellman Award of the Catholic Theological Society of America.

Bishop Manuel Larrain of Talca, Chile, has been elected president of the Latin American Bishops' Council (CELAM).

Rev. Joseph C. McKenna, S.J., associate professor of political science at Fordham University, has been named secretary of the education department in the Catholic Secretariat of Nigeria.

Causes . . . Matt Talbot, reformed Dublin alcoholic, died 1925. Beatification cause reached the stage of examination for heroic practice of virtue.



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## Lyndon Baines Johnson

The lightning fast events of the past two weeks have left us emotionally limp, breathless and awe-stricken. Newsweek called it "one swift, awful convulsion of history."

Everybody is asking: "Why?" Governor Connally, who was in the car with the President, and who narrowly escaped death himself, gave this possible explanation: "The President was asked through his death to shock and stun a nation and its people and the world to what is happening to us through this cancerous growth of extremism."

IN 30 MINUTES President Kennedy was dead — in 98 minutes Lyndon Baines Johnson was the 36th President of the United States — sworn into office on the very plane that carried the body of the 35th President to Washington. And to add to the maddening chaos, the suspected assassin himself was struck down by the gun of a crazed and misguided man.

Who is Lyndon Baines Johnson? Who is this man who holds the welfare of this country and the entire world in the palm of his hand? He has poise, experience in government and diplomacy and has shown remarkable executive ability. And this

## Mothers at Work

It would be a startling and shocking antithesis to the noble ideals and objectives of the late President John F. Kennedy if it were found that a commission he established to help American mothers was actually trying to duplicate in America the status of women in Russia.

TODAY ABOUT A THIRD of America's 40 million women are in the country's labor force. In the midst of the present unemployment, even more and more married women are getting jobs. To get additional millions of women out of their homes and into jobs, the President's Commission on the Status of Women has recommended that a network of day centers be established to release women from the care of children. These centers would be established in communities all across the country and subsidized in some way by public authority.

This is exactly what Russia has done in its planned program to disrupt family life and make women vassals of the state. Dump the children in a public supported nursery and go to work. We cannot believe that American mothers will ever want to be part of anything that resembles a collectivist system.

Radical changes in our modern way of life will never change the natural role of a mother, though the ways of fulfilling

## Barrier or Bridge?

We still hold these truths — Mary is Immaculate, ever a Virgin, glorious Mother of God. Some secular news reports from the council imply that she is about to be downgraded in an effort to conciliate our separated brethren.

OUR REGARD for Mary has long been considered by Protestants as an obstacle to Christian unity. What baffles us is that if they really believe that Mary is the Mother of God, why do they quibble at lesser honors.

The Church was only 400 years old when she proclaimed as a teaching that "Mary is the Mother of God because she brought forth according to the flesh the word made flesh." But Mary did not start to be the Mother of God in the year 431 by act of the Council of Ephesus; she became the Mother of God by act of the Holy Spirit at the Annunciation. Definitions by any council merely make clear what was in fact always part of Christian revelation.

Suppose the Church watered down its

country breathes a little more freely because we have him in the White House.

The most astounding and undoubtedly consoling aspect and feature of this inhuman tragedy is the smoothness with which the reins of the government passed from Mr. Kennedy to Mr. Johnson. The continuity was absolutely unbroken.

We Catholics have additional reason for grieving the loss of the President. In John F. Kennedy we had the first member of our Church to reach the White House in American history. We were truly proud of him.

HOWEVER, the loyalty that we shall show to Mr. Johnson, in accordance with the standing tradition of all American Catholics, will not differ one iota from the loyalty that we showed Mr. Kennedy. We look to him with hope and expectation.

We base our hope and expectation upon his courage, his integrity and his reputation as a sound dedicated leader.

We commend John F. Kennedy to the mercy of God. We ask God to give Mr. Johnson the wisdom and the strength to carry out the frightening task committed to his hands.

that role may vary with the times. Every mother today need not be a captive within four walls or spend herself entirely in traditional domestic chores. There are ways of fulfilling the obligations of motherhood and at the same time ways of using opportunities to help with the family income.

MOST CATHOLIC mothers realize that the sublime spiritual obligations of their sacramental states must be fulfilled first. A mother will never become a better mother just by adding to her natural obligations an outside job to make more money; nor will it be a good thing for anyone if children are displaced from their homes with the sacrifice of maternal attachment and loving care.

Pope Pius XII said: "There is no field of human activity which must remain closed to women; her horizons reach out to the regions of politics, labor, the arts, sports; but always in subordination to the primary functions which have been fixed for her by nature itself."

In other words, a married woman's husband, home, and children come first before any other outside activities or employment. If she is able to do all that God and nature has designed her to do as a mother and still has time for outside work, well and good. But let us not adopt any Russian system.

devotion to Mary, compromised on its teachings regarding Mary in the hope of a mass wave of Protestant conversions. Whatever the union that would result, it would not be the Church of Augustine, Aquinas, Basil or Bellarmine or any of the early Fathers and Doctors. Even St. Bernard, the Troubadour of Mary, found it almost incredible that the Incarnation and ultimately, the Redemption had to wait for the Virgin's "fiat — let it be done." But he also found in it proof enough that God wants us to honor Mary above every other creature.

AND WHAT IS her claim to our honor and love? The fact that God Himself set the example by loving her first.

Devotion to Mary constitutes a barrier for modern Protestants, but strangely enough, for 15 centuries — before the Reformation, Mary was the bridge that led to God. Let anyone worry, the same Holy Spirit Who made the Annunciation to Mary 1900 years ago, hovers over Vatican II today.

## Relatives Startled By Christ's Words

By FRANK J. SHEED

Our Lord's last visit to Nazareth had been bleak, ending with the men of the synagogue wanting to hurl Him to His death over a cliff. A prophet is honored everywhere, Our Lord commented sadly, except among his own kindred.

That last word startles us. Our Lord must have had His own in mind.

Not all of them, of course. James and Jude were among the 12 apostles. But there was a hard core of the cousins holding out longer against the conviction.

Later, St. John tells us: "Even His brethren were without faith in Him."

THESE WERE the cousins who were urging Him to go up to Jerusalem for the Feast of Tabernacles, on the ground that He ought to go up to make contact again with the disciples He had made over a year earlier in Judea, especially in Jerusalem.

Our Lord was in a house in Capernaum. It seems to have been some of these relations of His who "went out to lay hold on Him. For they said: He is become mad" (Mark III, 22).

THE GREEK word for "lay hold on" is the word used of Herod when he arrested John the Baptist. "Mad" is perhaps too strong a translation, the word means rather that they thought their cousin was beside himself. But the scribes who had come down from Jerusalem put it more viciously: "He is possessed by Beelzebub."

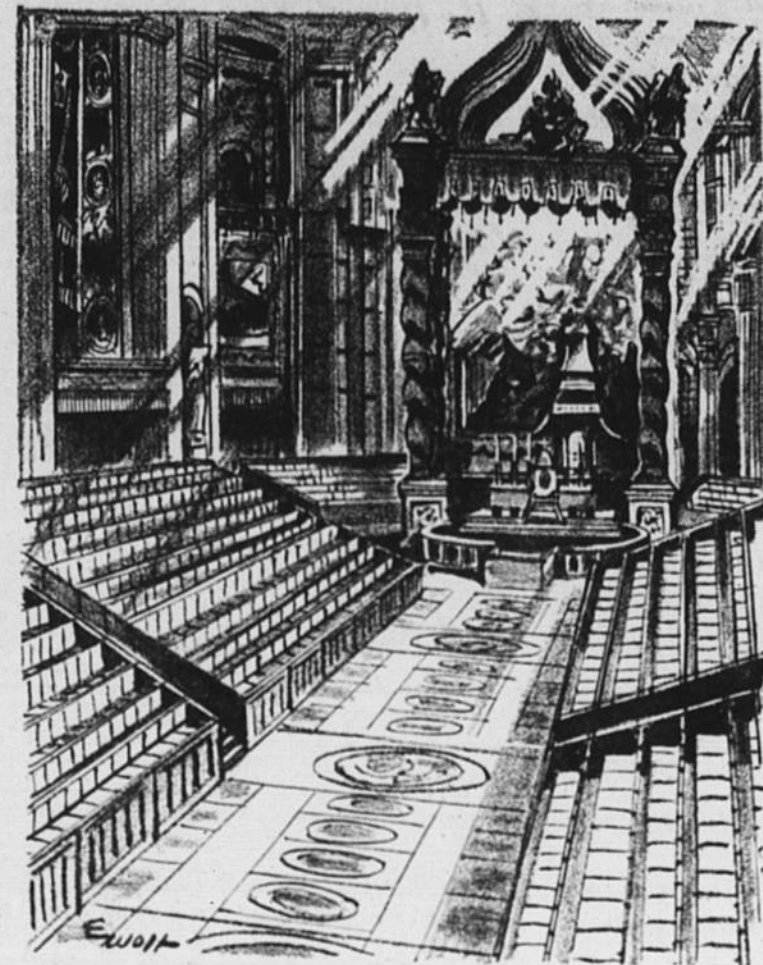
"His mother and His brethren came; and standing outside they sent unto Him, calling Him" (Mark III, 31). Peter seems to be telling us, through the mouth of Mark, that these were the relations who had come to restrain Him, in His own interest; and that Our Lady had come with

them, to be near her Son.

OUR LORD gave an answer which startles us still: "Who is my mother and who are my brethren?" And "stretching forth His hand towards His disciples," He said: "Behold my mother and my brethren. For whosoever shall do the will of My Father, who is in heaven, He is my brother, and sister, and mother." (Matthew XII, 48, 50).

For the cousins it must have been the last straw — He had abandoned His own town, now He was disowning them, even His mother. Of all those who heard it may be that only Our Lady knew better.

For she knew the profound truth He was uttering — that any relation by grace is closer than the closest relation by nature. She had not to wait for St. Augustine to tell her that she was more blessed for having received God in her mind than for having conceived God in her flesh.



## Social Action Journal's Disappearance Lamented

By REV. ANDREW M. GREELEY

The recent demise of the magazine Social Order means there is not a single scholarly publication in the country devoted to the social teachings of the Church. Such a situation in a country where the Church is as prominent as it is in America is little short of disgraceful.

The magazine was a financial burden that was too much for the Institute of Social Order to carry.

DESPITE THE strenuous efforts of several talented editors, Social Order was unable to discover the kind of articles that would attract and hold readers. If men like Fathers Duff and Twomey were unable to find the articles it is a fair bet that the articles did not exist.

In other words, American Catholicism seems to be incapable of turning out 30 or 40 reasonably good articles each year on the social teachings of the Church. In the age of Mater et Magistra and Pacem in Terris, the American Church cannot support even one magazine concerned with theory or research in Catholic social teaching.

It would appear that beyond the level of journalism, American Catholics have nothing that is relevant to say about race, the city, world peace, labor, population, the new nations, feminism, international economic cooperation or any of the other social problems to which the Popes have directed their attention since Rerum Novarum.

To put it mildly, this is incredible.

CAN THERE be any possible explanation why the country in which the teachings of the early social encyclicals aroused so much dedicated enthusiasm — especially in the depression years — is now the country where silence reigns on social problems? Part of the reason is that the problems of the 1960's are more complex and the teachings of the last two encyclicals equally complex.

The social actionists of bygone years did not need a base in scholarly research to develop concrete programs. To a considerable extent social action in this country has yet to recognize that the days of simple answers to simple questions are long since past.

However, it should not be required of men of action that they also be research scholars.

### December Intentions

The Holy Father's general intention for December is:

That world peace may be promoted by mutual esteem, trust and charity.

The mission intention recommended to the Apostleship of Prayer by the Pope is:

That the missions may help to establish the peace of Christ throughout the world.

The scholarship, whether it be empirical or philosophical, ought to be coming out of the universities. Yet, as far as I know, there is not a major research project on Catholic social teaching in any Catholic university in the country.

AT LEAST ONE of the reasons for the lack is that in certain educational circles, research — especially in the social sciences — is viewed with suspicion and fear. Despite the

statements of several recent Popes, there are still some people who think the Catholic Church ought to be afraid of the truth.

Young people who are interested in careers of scholarship are being graduated from Catholic colleges in great numbers. If Catholic schools could attract them back with exciting research projects, it would not be long before Social Order — or something like it — would rise again.

## The Press Box Have We Lost A Memory?

By ANNE BUCKLEY  
Feature Editor

The memory is short, even concerning heroes.

The present Church, for example, is sung as the age of the layman, of spiritual renewal, of reunion, of simplification. The hero is Pope John, and deservedly so, along with Pope Paul, who declared himself the heir of John.

In hundreds of ways the reign of Pius XII is written off as a stuffy, archaic time when the window of the Vatican was closed on all the fresh breezes which have now been let in.

Nobody seems to remember Pius' encyclical on the Mystical Body, his proclamation of the age of renewal in the Church, his invitation to active participation in the liturgy, his placing of the Eucharist more easily within the reach of the people. Nobody seems to recall that the "age of the layman" dawned in his pontificate.

NOW, AS THE ecumenical council — that culmination of the age birthed by Christ — considers the removal of guilt for the death of Christ from the Jewish people, Pius is charged with the guilt for their massacre during World War II. The charge is the substance of the play by a young German, Rolf Hochhuth, "Der Stellvertreter," which has been produced in Europe, (variously as "The Vicar," "The Representative," and "The Deputy") and is due in New York by February with Herman Shumlin as producer.

The play has been criticized for dramatic flaws, historical inaccuracies and false delineation of the character of Pius. Hochhuth has been revealed as the editor (in 1959) of an anti-Semitic, anti-Catholic book by the 19th century satirist Wilhelm Busch. But the fact is, "Der Stellvertreter" has raised before the world the question: Was Pius XII guilty, by inaction, of the massacre of the Jews?

IT IS TRUE that Pius did not issue a scathing denunciation of Nazi Germany for the persecution of the Jews. He made paternal pleas. He publicly grieved that people

were suffering because of their nationality. But the Pope of Peace was father to all the warring children of that blood-soaked earth, and he did not intervene in their war.

Suppose he had intervened? Would he have been answered with a deprecating shrug, as was his nuncio who protested to the Vichy government only to be told that Marshal Petain "could not be influenced by the Holy See?"

Or would the result have been, in the pattern of Nazi retaliation, a step-up in persecution? This, Pius said himself, was the fear that dogged him. When the Dutch Bishops protested in 1942 every Catholic with Jewish blood was shipped off to a concentration camp. Said Denmark's chief rabbi, Marcus Melchior, "If the Pope had opened his mouth, Hitler would probably have murdered even more than six million Jews and perhaps also 10 times 10 million Catholics."

THE TOTALITY of what Pius did do for the Jews remains hidden in the Vatican Archives; Pope Paul, who was his aide then, has hinted that it soon may be revealed. But even the fragments now available are significant. German estimates of Vatican aid to Jews run to over \$4 million. In convents and monasteries of Rome some 7,000 refugee Jews were hidden. One Jewish leader says 15,000 of his people were sheltered at Castelgandolfo alone.

If Pius had done "what Hochhuth blames him for not doing," wrote Pope Paul (then Cardinal) last June 29 to the London Tablet after Fisher's piece appeared, Hochhuth could have written a different play. It would have been about a Pope "who through political exhibitionism or psychological myopia, would have been guilty of unleashing on the already tormented world still greater calamities involving innumerable innocent — victims, let alone himself."

And if it had been true, history, not just a playwright, could have dealt harshly with Pius.

### The Question Box

## 'Mystical Body' Term Explained

Rev. Leo Farley, S.T.D., and Rev. Robert Hunt, S.T.D., of Immaculate Conception Seminary, Darlington, Ramsey, N.J., are editors of The Question Box. Questions may be addressed to them there for answers in this column, or to Question Box Editor, The Advocate, 31 Clinton St., Newark 2, N.J.

In response to several inquiries, we have asked Rev. Anthony T. Padovan, S.T.D., Ph.D., professor of dogmatic theology at Immaculate Conception Seminary, to give a brief explanation of the term "Mystical Body" as applied to the Church of Christ.

The Church is so much a part of Christ that it has often been called His Body. St. Paul frequently enough referred to the Church in this manner: "(God) has made (Christ) the indisputable head of the Church, which is his body..." (Ephesians 1, 23).

"A husband is the head of his wife just as Christ is the head of the Church, which is his body..." (Ephesians 5, 23). "(Christ) is the head of the Church; it is his body..." (Colossians 1, 18).

Paul loved Christ deeply and spent himself for the Church of Christ because he saw a love for one as a love for the other. The Catholic feels instinctively this way about his Church. The Church is, for him, his cherished link, his abiding contact, his last hold on a Christ Who is gone from history but Who lives mystically and sacramentally in the Church. To shatter the unity of the Church by schism or heresy is as awful for the Catholic as to injure the Body of Christ.

BUT HOW CAN the Church be called the Body of Christ? One can see the Church as an organization of Christ, an institution He established, a community He called together. But the very Body of Christ? To gain an insight into this mystery, it is well for us to qualify our terminology with the adjective "mystical." We do this to distinguish the Church as the Body of Christ from the physical Body of Christ and from the sacramental Body of Christ. The Church is the Body of Christ because, as Pius XII tells us, Christ lives in the Church. Christ is alive in His Church performing the same prodigious wonders He once performed in His physical Body. He is alive in His Church still touching men with holiness, still blessing them with His sacraments, still speaking with infallible truth, still filled with love and concern for us.

HE IS ALIVE in His Church, living now not by virtue of His physical members

but in the mystical members of His mystical Body, namely ourselves. Christ is the Head of us, His members, communicating to us His grace and compelling love and uniting us to Himself so that we become one thing, one Body, one Mystical Unit with Him.

He sustains us with His life so that we become with Him "another Christ." What we suffer, He suffers. What we do, He does. Christ does not experience these things in His physical Body, now glorious, but in this "other person" of Christ which represents Him on earth and brings His redemption to men. The Church becomes "another Christ" then. For it becomes now not a physical Christ but a mystical Christ, a new and continuous incarnation of Christ.

So much now are we a part of Christ that He comes to depend upon us in much the same way as we depend upon Him.

It is evident that the Church must depend upon Christ to survive. But it is also sublimely true that Christ depends upon the Church. For without His Church, Christ cannot, in the present order of salvation, reach every age of human history with His redemption.

AS THE HEAD of a human body needs its hands and feet and heart to reach other men, so Christ, the Head of His Church, the Head of us, His mystical members, needs us to reach men. The terrible pain of Calvary, the glorious victory of Easter morning, the infinite love and irresistible grace of Christ cannot reach men unless the Church, unless we ourselves, become the hands and feet and heart of Christ.

Without Christ, the Church dies.

And without the Church, the redemption of Christ becomes an isolated instant in human history, a magnificent moment in the memory of man but sterile and incapable of reaching the men who live after Christ. Without the Church, the redemption of Christ condemns us to the frustration of having lived too long after Christ to have known Him or loved Him.

## The Advocate

Official Publication of the Archdiocese of Newark and of the Diocese of Paterson.

Published weekly by The Advocate Publishing Corporation, 31 Clinton St., Newark 2, N.J. President: Thomas A. Boland, S.T.D.; Vice President: Rev. James J. Hughes, S.T.D.; Secretary: Rev. James J. Hughes, S.T.D.; Treasurer: Rev. James J. Hughes, S.T.D.; Editor: Rev. James J. Hughes, S.T.D.; Managing Editor: Rev. James J. Hughes, S.T.D.; Advertising Manager: Rev. James J. Hughes, S.T.D.; Circulation Manager: Rev. James J. Hughes, S.T.D.; Subscription Price: \$4.50 yearly; Second Class postage paid at Newark, N.J., under act of Mar. 3, 1879.

### For Vocations

Members of the Apostolate for Vocations can gain a plenary indulgence under the ordinary conditions on Dec. 8, the Immaculate Conception.

And once a week, for reciting daily, with piety, any prayer for vocations approved by the ecclesiastical authority.

A partial indulgence of 300 days can be gained for each act of charity or piety performed for the intention of fostering vocations to the priesthood.

## Our Parish



"Are you aware that I am the president of the Tabernacle Society?"



## Letters to the Editor

The name and address of the writer must be included in a letter intended for publication, but they will be withheld if requested.

### Mourns Loss Of President

Editor: God must be very sad when he looks down at the world he created, to the human beings he breathed life into, and sees what a sorry state they have come to — to strike down a man in cold blood such as our late President, John Fitzgerald Kennedy.

Those people who loved him have cried bitter tears and it will take many a long day to erase the terrible thing from our minds. We certainly have wandered far from the righteous path when we kill a man because he has the courage of his convictions. We waited so long for someone like him to come along, only to have him snatched away from us in the prime of life, leaving a wonderful wife and two little children without a husband and father.

Maybe this terrible thing will make us all better citizens, to live with love and understanding of one another. If this is done, then our President will not have died in vain.

Mrs. Meta Boyle, Kearny.

### John Kennedy And John XXIII

Editor: Within a few months of each other, two Johns have been called into eternity — both of whom the world loved and respected, both of whom opened new vistas and hopes for mankind, both whose roles were very short.

Both have left to their successors and to all men goals to strive for vigorously, to fulfill the dreams they engendered. The world is richer and grateful to Almighty God to have known these leaders for even a tiny while.

Eternal rest be with John XXIII and John F. Kennedy, Philip Heiser, East Orange.

### Mrs. Kennedy: Wife, Mother

Editor: In a year that fed our youth the suicide of Marilyn Monroe, the unsavory career of Christine Keeler, and the illicit loves of Elizabeth Taylor, Mrs. Jacqueline Kennedy stood center-stage and gave back true meaning to words like woman, wife and mother.

Always modest and shy, surrounded now by unspeakable tragedy, she showed a courage that carried us right back to Calvary and the women who embraced the Cross there and gained strength from it.

God bless her. Mrs. Margaret McGowan, Summit.

### Note of Tribute To Fr. LaFarge

Editor: During the nation's mourning of the loss of President Kennedy, the death of another great American was unnoticed by many. On Nov. 24, Rev. John LaFarge, S.J., pioneer of the Catholic interracial movement, died in New York.

Father LaFarge's courageous efforts were a vital spark in kindling concern among American Catholics for interracial justice and charity. But like President Kennedy, he left much unfinished business. Let us all pursue it with renewed inspiration.

James H. Harrington, Cranford.

### Senate Action Criticized

Editor: I cannot understand how our Senate can pass legislation that would allow taxes to be spent for birth control projects of other nations, against the religious convictions of over 45 million Americans, without first going to the people.

As long as so few can tear the hearts of so many with one swipe of the pen, as in the case of the Supreme Court school prayer decision, our government is not representing the people.

John Hrach, Newark.

### Bible Petition Half-Way Point

Editor: The Advocate generously supported Discharge Petition Three, regarding prayer and Bible reading in the public schools, via an editorial Oct. 17.

I have worked closely with Rep. Frank J. Becker of New York, who filed the petition. I am advised by his assistant, Gene Dawson, that on Nov. 21, the half-way point was reached in the number of

signatures necessary to bring the prayer and Bible reading amendment before the full House for action and vote. On that day, 109 of the 218 signatures necessary had been affixed to the petition.

The secular press and other media did not make any mention of this.

One fact has been stressed by Rep. Becker: the importance of the need for letters to representatives urging the signing of Discharge Petition Three must be stressed over and over, and kept before the public.

Much mail has been reaching N.J. representatives on this subject, I am advised. Some of them are not quite candid in their answers. They say, "I have introduced a resolution similar to that of Rep. Becker." They say nothing about signing the petition.

The point is, of course, that anybody can introduce a resolution; the difficult task is to get one of them enacted, and the one that stands the only chance of enactment is the object of Discharge Petition Three, which desperately needs 109 additional representatives as signers.

Robert L. Mauro, Long Branch.

### On Insurance Claim Question

Editor: This is in response to your exposition in The Question Box under morality of padded insurance estimates.

Your evaluation is quite accurate. As an insurance adjuster, it is not company policy (as in the case cited — first party claimant or insured) to approve or sanction such practices. If insurance companies approve of this procedure, why do they have the vehicles inspected?

Pat Montello, Orange.

## The Sanctity Of a People

By JOSEPH A. BREIG

Not alone the U.S., but all the world's nations should feel honored by the unprecedented tribute that Pope Paul VI paid to American Catholics a few weeks ago.

I refer to the Holy Father's unexpected statement at the ceremony in which Bishop John Neumann of Philadelphia became the first male American to be proclaimed "Blessed" by the Church.

The Pope said American Catholics have developed "a people's holiness."

A BOOK entitled "Sanctity in America," written some years ago by Amleto Cardinal Cicognani, then apostolic delegate in the U.S., demonstrates the existence of "a sanctity no longer individual but collective, no longer restricted to individual cases but shared by numerous groups of the faithful, no longer of one but of many, the sanctity of a people," said Pope Paul.

Is it possible, the Holy Father asked, "that in this our modern world, so profane and so tainted by unbelief and vice, that a national sanctity should have been produced—and precisely in America—the sanctity of which St. Peter spoke: 'You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people...'"

Pope Paul then answered his own question:

"THIS IS OUR trust and our hope. When we see certain manifestations of American Catholic life, the parishes, the schools, the universities, the hospitals, the missions, when we observe the spirit of faith and sacrifice underlying these works, when we feel the profound and solid union linking those Catholics to the Catholic Church, when we have before us priests and Religious who

### Play Labeled Anti-Religious

Editor: I have been following closely the controversy about the recent play by a German author which blames Pope Pius XII for the death of millions of Jews. The play tried to prove that the Pope could have saved their lives by a single word of warning to Hitler.

The absurdity of this thesis is self-evident. Hitler took the same attitude toward Pope Pius as did Russian dictator Stalin, who once asked contemptuously "How many divisions has the Pope?"

The play is anti-Catholic, anti-Christian, anti-clerical and anti-religious.

John Smith, East Orange.

### Advertising 'Disconcerting'

Editor: The Advocate of Nov. 3 carried an advertisement for a \$1,000 solid sterling silver ground-breaking shovel.

The advertisement is disconcerting in view of the great poverty in which much of the world's population is living, including some people in the Newark Archdiocese.

Mrs. Emily Scanlan, Summit.

### Note of Praise From Nyack

Editor: A word of appreciation for Father Turro's timely and clearly stated comment in The Advocate (Nov. 14) on Prof. Morton's researches on St. Paul's epistles.

It is interviews and features such as this that help make The Advocate the superb paper that it is.

Joseph M. Jackson, Nyack, N.Y.

## Your World and Mine

# The Power Struggle Behind the Scenes

By GARY MacEOIN

ROME — Well-meaning but misguided Catholics, including council Fathers, make great efforts to maintain the illusion that human considerations play no part in the action or inaction of the council on a given matter.

Cardinal Bea is less naive. In presenting the statement on the Jews, he told his colleagues that it was ready a year ago but the political circumstances were then not right. This incident makes official what everyone knew but must deny. The council must and does concern itself with the political implications of its actions.

IT IS A PUBLIC fact that over the past 40 years, the Vatican has developed a substantial financial structure. One of the bases was the gold given the Holy See under the terms of the Lateran Treaty of 1929 to compensate for papal property seized by Italy in the last century.

Prudent investment combined with a constant flow of contributions from Catholics

charities and educational activities need a financial structure and working capital.

Deep issues are nevertheless involved. How would a policy body drawn from and representing the Bishops of the universal Church act? Bishop Franic of Yugoslavia has said on the council floor that the Church should "renounce possession of all immovable goods which without work are financially profitable according to the capitalist system."

Many mission Bishops have insisted that wealth should be divided in proportion to need, that today's acute needs demand emergency utilization of available resources to the utmost limit. A dozen Latin American Bishops have told me that a full disclosure of all Church income and expenditure is urgently required to end the myth of great wealth and its selfish use.

IF SUCH MEN set policy, changes would surely follow. The mere disclosure of assets and their use is repugnant to Roman tradition. Irregularities bound to come to light because of administrative carelessness and defective systems could give uiclers to officials whose workday now ends at noon. Who can imagine the repercussions were the structure to be dismantled? The bogey man most

### Other Topics, Other Places

Gary MacEoin, whose recent columns have been written in Rome, will brief Advocate readers on other topics from other places now that the second session of the ecumenical council has ended.

Dr. MacEoin will travel throughout Europe. Then, in January, he goes on to Greece to dig out the story about the new attitudes and continuing concerns of the Orthodox.

Following Greece, there will be a two-to-three month trip all around Africa, probably starting with Egypt, then Sudan, Kenya, Tanzania, South Africa and back through the West Coast and Central Africa.

Then he travels East into the Indian Ocean area and Pacific. He will return to the U.S. and then go back to Rome for the third council session next September.

the world over (much of this intended for use elsewhere but providing working capital during its slow movement through the central machinery) has constantly increased the capital.

What is the total? Those who know don't say. One guess is that the less than \$100 million of the Lateran Treaty fund alone is now over half a billion. What is on the record is the interlocking directorate of the Vatican's economic advisers and financial administrators, the so-called "black nobility" (holders of papal titles), in the Bank of the Holy Spirit, the Bank of Rome, the Immobiliare, Italy's biggest real estate and building society, and a dozen other business giants. What is known is the power and evidences of wealth of this same group.

THERE IS NOTHING intrinsically wrong here. The Church's worldwide mission,



December 5, 1963

THE ADVOCATE 7

## God Love You

# New Spirit At the Council

By BISHOP FULTON J. SHEEN

ROME — Poverty has been mentioned 84 times in the council up to now. Although there is a group here which favors retaining old administrative ideas which in no way touch doctrine, no one has ever spoken in favor of retaining old divisions of wealth or old methods of helping the poor.

The Holy Spirit is stirring consciences. It is clear that just as a drop of blood cannot live apart from the body, so no parish or college or individual can live apart from the total life of the Mystical Body of Christ.

IF ASKED to predict the general effect of the council in years to come, we would say that it would be this: we will agree that our wants must go unsupplied in the face of the needs of others.

If a family next door of us were starving, and we had a turkey dinner, would we not deny ourselves some of it to feed them? This, then, is the spirit of the Bishops gathered in council. They who have built luxuriously now agree that they must cut down expenses to help their brothers who have nothing.

A Jew in New York recently sent \$200 for the poor Bishops attending the council. Do you

not think the Lord will say to him on the day of Judgment: "I was hungry and you gave me to eat?"

Let me hear from you who hope to speed the day when the Holy Father and his Society for the Propagation of Faith will be the central exchange through which we give what can be touched in exchange for that invisible grace which is eternal.

GOD LOVE YOU to K.F. for \$1: "I am 11 years old and just started a paper route. This is 10 cents out of every dollar that I have earned so far." To M.E.D. for \$5: "My husband and I have decided to have our anniversary dinner at home so that some of the world's hungry may have a bit more." To H.M.P. for \$5: "This offering is in honor of St. Jude in thanksgiving." To S.D. for \$55: "From one just beginning to realize the art of loving one's neighbor."

Cut out this column, pin your sacrifice to it, and address it to Bishop Fulton J. Sheen, National Director, Society for the Propagation of the Faith, 366 Fifth Ave., New York, or Bishop Martin W. Stanton, 31 Mulberry St., Newark, or Msgr. William F. Louis, 24 Degrasse St., Paterson.

### Forty Hours

Newark

Dec. 4, 1963  
Second Sunday of Advent  
St. Ann's, 103-10th Ave., Newark  
St. Stephen's, 218 Morris Ave., Newark  
St. Dominic's Academy, Caldwell  
St. Hedwig's, 714 Clarkson Ave., Elizabeth  
St. Mary's, 201 St. and Erie, Jersey City  
St. Nicholas, 222 Ferry St., Jersey City  
St. Vincent, 257 Central Ave., Orange  
Dec. 15, 1963  
Third Sunday of Advent  
Assumption of the Blessed Virgin Mary, 528 High St., Newark  
St. Constantine's, 144 North St., Newark  
St. Mary's, 236 High St., Newark  
St. Elizabeth's Hospital, 204 S. Broad St., Elizabeth  
Our Lady of Czestochowa, 115 S. Third St., Harrison  
St. Michael's, 232 9th St., Jersey City

Paterson

Dec. 4, 1963  
Second Sunday of Advent  
Holy Rosary, 6 Wall St., Paterson  
Dec. 15, 1963  
Third Sunday of Advent  
Capuchin Sisters Convent, Ridgewood



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### Mass Calendar

Dec. 8 — Sunday, Immaculate Conception of Blessed Virgin Mary. (Aton. White, GL 2nd Coll. 2nd Sunday of Advent. Cr. Pref. of Blessed Virgin.)  
Dec. 9 — Monday, Mass of previous Sunday (Second Sunday of Advent). 3rd Class. Violet. No GL or Cr. 2nd Coll. C (P). Common Pref.  
Dec. 10 — Tuesday, Mass of previous Sunday (3rd Class, Violet. No GL or Cr. 2nd Coll. St. Melchisedech. Common Pref.  
Dec. 11 — Wednesday, St. Damasus. 1st Class. Confessor. 3rd Class, White. GL 2nd Coll. 2nd Sunday of Advent. 3 C (P). Common Pref.  
Dec. 12 — Thursday, Our Lady of Guadalupe. 3rd Class, White. GL 2nd Coll. 2nd Sunday of Advent. Pref. of Blessed Virgin.  
Dec. 13 — Friday, St. Lucy, Virgin. Martyr. 3rd Class. Red. GL 2nd Coll. 2nd Sunday of Advent. No GL or Cr. Common Pref.  
Dec. 14 — Saturday, Mass of previous Sunday. 3rd Class, Violet. No GL or Cr. Common Pref.  
Dec. 15 — Sunday, 3rd Sunday of Advent. 1st Class. Rose or Violet. No GL. There is a Cr. Pref. of Trinity.  
Key: GL, Gloria; C, Credo; A, Credo from the Voice Mass of Holy Ghost; N, Archdiocese of Newark; P, Diocese of Paterson; Coll. Collect; Pref. Preface.









**Stockings Were Hung** Christmas Eve? Not quite. In the Hendey household there's a different perspective — stockings are hung on the eve of the feast of St. Nicholas, the Bishop, to remind the children that he is the real "Santa Claus." Here Dan, 4, Gerry, 10, and Paul, 8, carry out the ritual.



**The Play's the Thing** Using the sofa-back as a stage, Peter, 14, puppeteers St. Nicholas, and Stephen, 12 gives voice to Bold Peter. Play takes place on Dec. 5.

## Carol-Singing By Deaf Folks

NEWARK — Deaf people will sing carols to the accompaniment of an organ which they will "hear" through vibrations in the floor. It will be a highlight of the 26th annual Christmas observance for the deaf to be presented by the Mt. Carmel Guild Dec. 8 at 3 p.m. Some 600 deaf adults and children will attend the event, which will begin with a service in St. Francis Xavier Church. There will be a sign-language sermon. The party will follow in the church hall, with a sign-language Santa Claus and a magician as entertainment features. There will be dancing to a five-piece orchestra, which will be "heard" through vibrations, like the organ. Gladys Winter is chairman of the event.

## The Advocate

Page 9 December 5, 1963

### Jerseyan in Manila Jesuit Is TV Impresario

MANILA (NC) — A priest from the U.S. is making a valiant fight on Philippine TV against the canned crime-and-sex programs imported from his native land. He is Rev. James B. Reuter, S.J., of Elizabeth, N. J., who moved into TV producing soon after television came to the islands in 1952. He is now so closely identified with the media that people here say it is hard to remember if he gave birth to Philippine television or vice versa. The priest now produces and directs nine weekly shows. And the American Jesuit is optimistic: "Nowhere in the world will you find network bosses giving prime time to good Catholic shows except here. We are lucky because of this. But we still have a long way to go, and it is not going to be easy. We have to win the audience's interest and keep it without resorting to immorality, sex and crime."

### Nuns Seize Chance to Learn 'New Things in Religion'

RIDGEFIELD — A religion class for Sisters was a command performance at St. Matthew's here this week, with a voluntary attendance of nearly 200 members of four religious congregations. It began when one Sister envied the knowledge of new approaches to Bible study demonstrated by college and prep students who teach Sunday school here. Sister Mary Dorothy, teacher of St. Matthew's eighth grade, asked Rev. Edward F. Jocham to find her a book which would bring her up to date on the new approaches to scripture in the classroom. Father Jocham went her one better. He invited Rev. James C. Turro, scripture scholar in the Immaculate Conception Seminary faculty, to come and give a talk. A meeting room in the rectory was designated for the lecture, and a week and a half ago it was announced that Sisters from any convent might attend if interested. Registrations poured in. The site was changed to the all-purpose room which seats 100. When the number reached 190, it was moved to the auditorium. It just goes to show, said a delighted Father Jocham, that there is a need for a program to apprise teachers of new methods of religious education. Said one Sister: "We have all kinds of courses in modern methods of teaching French, Spanish, math, English — but we never get a chance to learn new things in religion."

## Enter, Santa

By ANNE BUCKLEY

Along about now it begins . . . the ballyhoo they call Christmas. The hard-sell toy commercials, the bright lights and loud music.

It can tend to confuse a little boy, make him forget all the things he learned last Christmas about how it's the birthday of Jesus and not simply a time for getting a new fire engine from a jolly chap named Santa Claus.

But perhaps, along about now, someone reminds you who the real Santa Claus is. This week is a good time to be reminded, since Dec. 6 is the feast of St. Nicholas, Bishop of Myra in the fourth century.

**FOUR-YEAR-OLD** Dan Hendey of Bloomfield — along with his four elder brothers — is given the reminder every year at this time, when a splendid bearded puppet (made by Mrs. Hendey) wearing a Bishop's miter appears in his living room and introduces himself as St. Nicholas, explaining (in 14-year-old Peter's voice, heavily Germanized) that some people call him Santa Claus.

"Some people," gurgles the St. Nicholas puppet, "think I am the reason for Christmas. Now you boys know the real reason for Christmas."

He is interrupted by a chorus from the audience: "It's Jesus' birthday." The audience consists of Dan, Paul, 8, Gerry, 10, and Mr. and Mrs. William Hendey. The remaining son, Steven, 12, operates a second puppet.

**ST. NICHOLAS** is annually delighted at the response, and goes on to explain that Christmas is the day God gave Christ to us. "When I was a Bishop on earth," he confides, "I was so grateful to God that I gave gifts to all the children and that is why we give gifts today — because we are happy that Jesus came down from heaven to be one of us."

The puppet show takes place on the eve of the feast of St. Nicholas. The puppet proclaims a party for tomorrow and adds: "Hang up a stocking tonight and if you are good you will get cookies . . . but if you are bad, straw."

Enter, second puppet, Bold Peter, who showers bits of straw over the sofa-back which serves as the stage and giggles Steven's giggle.

"Straw for Dan . . ."

"No, no," shouts the tiniest spectator.

**THE PUPPETS** laugh and wave, and the audience laughs and waves and everyone denies that he deserves straw. And it all ends gaily. Then the boys hang their stockings which will be discovered next morning to be bulging with cookies . . . and maybe a sprig or two of straw.

And Christmas-Eve will be free for more serious consideration of the real Christmas story, as will the time between.



**St. Nick** The St. Nicholas puppet, made by Mrs. Hendey, serves to remind even small Dan of the real meaning of Christmas — and the true origin of Santa Claus.



**Visions of Sugarplums** Cookies that might be baked for Christmas in another home appear on the feast of the kindly Bishop who went about bestowing gifts on the needy. Gerry and Paul helped Mrs. Hendey bake them this year.



**The Audience** The St. Nicholas Day puppet show is such a familiar tradition that the "audience" calls out answers on cue, but it's an ever-new treat (and lesson) each year. Paul and Dan have front row seats, Gerry, Mrs. Hendey and Mr. Hendey are in rear.



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**ECUMENICAL PRESENT** — Stephen Bagley, 14, a Baptist, was so grateful for the care he received from Sister Elizabeth Anne, R.S.M., at St. Joseph's Infirmary, Atlanta, during his three-month illness that he wrote to Pope Paul asking for an autographed picture of himself to give her, "because she has been so good to me." The Holy Father complied.



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# Help for World's Missionaries Is Urgent Need, Pope Reminds Us

The Society for the Propagation of the Faith supports missionaries all over the world. The opportunity to help them is also an obligation — and a pressing one, as our Holy Father has pointed out.

Without leaving your homes you may work for the spread of the faith; you may preach with the priest; you may procure Baptism for dying infants; you may cause the Holy Sacrifice of the Mass to be offered in places where it was

unheard of; you may do all this by becoming a member of the Society for the Propagation of the Faith.

If you are not a member of the society, become one. If you are a member, enroll sons may be enrolled, and in your dear ones. Deceased persons may be enrolled, and in your dear ones. Deceased persons may be enrolled, and in your dear ones. Deceased persons may be enrolled, and in your dear ones.

## New Youth Movement Gains Momentum

The regional superior of the White Fathers working in Ghana and Nigeria writes that the Xavier Youth Movement in Nigeria continues to increase in numbers. Rev. J. Alfred Richard reports: "The movement, which originally started in the Congo, has enjoyed great success in other parts of Africa and has recently found its way to the New World via Haiti."

"Its aim is to bring young people together in an atmosphere of understanding and joy, one inspired by the Gos-

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pels and healthy African traditions, and in this way contribute to making them solidly Christian. While somewhat resembling the Boy Scout and Girl Scout movements in the U.S., Xavier differs in that its members are recruited principally from among baptized Catholics and catechumens.

"Anyone interested in forwarding this work with youth will be doing a wonderful deed. We can use all the help that you can give us."

Bandits who terrorize the district have made sure that Father Cattani's hand will always tremble whether he thinks of them or not. One of their bullets severed a nerve in that hand. Perhaps his heart trembles, too, but his will does not. "If they scare me out, the number of districts will decrease by one. This must not be. There can be no retreat from Christ's work."

## In Rumania

## Priests Still Imprisoned

BONN (NC) — Hundreds of Catholic priests are still imprisoned in communist-ruled Rumania, the German Catholic news agency KNA said here.

Sisters who were sent to prison years ago, mainly for teaching religion, are still in camps and prisons. Other religious are confined to monasteries.

In 1948, the Rumanian Byzantine Rite Church was dissolved by the government, and the cathedrals of Catholic Bishops were seized. Latin Rite Bishops were jailed and religious orders were suppressed. Catholics were urged to join the Orthodox Church.

The majority of imprisoned Latin and Byzantine Rite priests have now been released and have taken jobs to support themselves, KNA said.

## Priest Freed After 'Mission'

BEALCAZAR, Colombia (NC) — A curate of this central Colombian town has returned safely 11 days after being kidnapped for a "mission" among 1,000 bandits.

Rev. Jose Hernandez, C.M., a Bealcazar curate, was taken by three armed men to an encampment of bandits led by a notorious chieftain, "Major Clo."

Father Hernandez was treated with respect during a busy week of hearing confessions, witnessing marriages and baptizing.

## Former Red Aide Returns to Faith

TRIVANDRUM, India (RNS) — A onetime minister of the former communist regime in Kerala State has broken with communism and returned to the Catholic Church.

Prof. Joseph Mundancherry, who said he had not been a party member but had shared its views, was readmitted to the Church by Bishop George Alapatt of Trichur.

## Church Units Aided By Welfare Stamps

BONN, Germany (RNS) — Charitable agencies in West Germany have received upward of \$5 million as the result of a post office department series of "welfare" stamps.



**PRIEST LEADS PROTESTANT SERVICE** — Rev. Thomas E. Leavey is shown as he conducted a Bible service in the Country Club Christian Church, Kansas City, Mo. He is assistant director of the Confraternity of Christian Doctrine for the Kansas City-St. Joseph Diocese. Father Leavey read the Scripture text from the large Bible enthroned on the church's communion table. He also led the congregation in singing the opening and closing hymns.

## Apostleship of Prayer

## Storm Heaven For Peace

We must storm heaven this month for world peace, the general intention given us by our Holy Father. The intention is stated this way: "That peace among peoples, through mutual esteem, trust and charity, may be promoted by every possible means."

At this time of so great sorrow when violence has taken the life of our beloved President, John F. Kennedy, and when the awful evil of discord and hate frightens all peoples of the earth, all good people should intensify the offering of their daily lives to the Father through Jesus Our Lord and Brother for world peace.

WORLD PEACE may seem to be an illusory ideal.

It is true it will never be achieved before the end of the world, but it is also true that we must work for it as though it could be accomplished within the span of our lifetime.

All our actions must be directed toward achieving that goal. This is what Christ asks of us. This is the law of faith, hope and charity.

Christ died for world peace — not the kind that prevailed when He was born, but the kind that people would understand and desire and work for after they hear and understand the Gospel — a peace based on supernatural virtue and perfect fraternal charity, the kind of peace that Christ Himself possessed and wished to share with us.

Mission Intention: Universal Peace

## Morning Offering

O Jesus, through the immaculate Heart of Mary, I offer Thee my prayers, works, joys and sufferings of this day for all the intentions of thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, for the reunion of Christendom, and in particular for world peace.

For information about the Apostleship of Prayer, write to the Archdiocesan Director, Apostleship of Prayer, Seton Hall University, South Orange, N. J.

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## Ghana, Called Red Nation, Fosters Religion Classes

WASHINGTON, D.C. (NC) — A White Father missionary said here that Ghana sometimes is called a Soviet satellite but all of its schools teach religion as a part of their required curriculum.

Rev. J. Alfred Richard, W.F., formerly of West Warwick, R.I., regional superior of the White Fathers serving in northern Ghana and in Nigeria, said that all of Ghana's schools are government-supported and supervised.

"Nevertheless," he said, "all of the students have a set period of religious instruction."

## Charges Brazil

## Courts Red Rule

RIO DE JANEIRO (RNS) — A priest has accused the government of Brazilian President Joao Goulart of permitting Red infiltration in high places, thus paving the way for an eventual communist takeover in this South American country.

The charge was made by Msgr. Francisco Bessa, private secretary to Jaime Cardinal de Barros Camara of Rio de Janeiro, in a newspaper article.

Infiltration by communists, Msgr. Bessa contended, has undermined Brazil to the extent that it could become a Red satellite "in a matter of hours" as Czechoslovakia did after World War II.

## Mass Conversion

COTABATO, P. I. (NC) — A U.S. missionary here has reported the conversion in a remote mountain village of 52 families belonging to a schismatic Filipino sect.

every day. Priests and Sisters may come into the non-Catholic schools to teach these classes. Protestants also have their own classes, even in the Catholic schools. If children don't want to go with either of these groups, the teachers must then give them a class of moral instruction.

"Any one who says that Ghana is a Soviet satellite doesn't understand present-day Africa," Father Richard continued.

"These new countries need help and they don't particularly care about the ideology of the helping nation as long as it doesn't start interfering with the internal life of the nation."

He said Ghana's most stern opponents of communism are those who studied in Russia where they saw more than just the theory of Marxism.

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## India: Where St. Clare Needs a Christmas Gift

specifically a chapel for her POOR CLARES at KIDANGGOOR in the archdiocese of ERNAKULAM in Southern India. The

Provincial of her Sisters writes: "I told you about the construction of our novitiate. We received some help but more is necessary. We need \$2,500 for a chapel to be dedicated to St. Joseph." . . . The Archbishop of ERNAKULAM explains her problem a little more. The Sisters borrowed to the limit of their credit to build their novitiate. There are no funds left for a chapel. He appeals to the generosity of our readers . . . When we mention St. Joseph's name in this column the response is immediate. The combination of St. Joseph and St. Clare should be irresistible. The Sisters can scarcely have their much needed chapel for this Christmas but your gift, large or small, will make it a certainty for next year.

## A GIFT LIST FOR THE CHRIST CHILD

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- ☐ REFUGEES in Palestine need FOOD PACKAGES. A \$10 package will help a family through a month. \$2 buys a WARM BLANKET.
- ☐ Invest in grace. Adopt a seminarian like LAWRENCE FORESTIER. \$100 a year for six years pays for his education.
- ☐ Send MASS OFFERINGS. Our priests in the 18 countries in our care will remember your relatives and friends.
- ☐ Train a Sister like SISTER MARTIN for her lifework. Her novitiate training costs \$150 a year for two years.
- ☐ Memberships in our Association are inexpensive gifts. \$1 a year for a single person; \$5 for a family. They share in the graces of the Holy Father's daily Masses and those of 15,000 missionary priests.
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- ☐ S TRINGLESS GIFTS enable us to meet emergency mission situations.

SHOPPING NOTE. Make Christ and a friend or relative happy at one and the same time. Just send us your Christmas list, marking the items to be sent in their name. We'll send a CHRISTMAS CARD with flowers from the Holy Land to let them know your thoughtfulness. Suddenly your Christmas shopping worries vanish.

**ADVENT: THE LIGHT COMETH**  
Each week the Advent Wreath candlelight increases to blend suddenly into the blaze of Christmas light. Symbolically we try to express the mystery and wonder of the Birth of Christ, Light of the World. The Old Testament began with the creation of natural light. The New Testament reveals the GREATER LIGHT. Scientists explore the marvels of natural light. By helping the missions we bring light to those not knowing or seeing Christ.

**LET YOUR LIGHT SHINE AFTER YOU**  
By remembering the CATHOLIC NEAR EAST WELFARE ASSOCIATION in your will your missionary work continues. Your gold is on the side of God to win Heaven for yourself and others.

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**EXPERIMENTAL PROJECT** — Sister M. Nicholas, C. S. J., a teacher in the Boston College research program on first grade pupil failures, helps a proud student to put his drawing on display. The 20 public and parochial school students in the project have failed in first grade studies for two consecutive years; the program's purpose is to determine the causes of failure and develop techniques for treating or preventing it.

### Other Developments

## Garfield Adopts Plan To Study Decalogue

An Advocate News Summary

A plan for the study of the Ten Commandments in Garfield public schools was proposed by school attorney Vincent Rigilosi at a meeting of the Garfield Board of Education.

Rigilosi said the study would be a legal alternative to the prayers which were banned by the U.S. Supreme Court last June.

The board unanimously approved the suggestion and asked Carl Pecoraro, superintendent of schools, to begin it as soon as feasible. The superintendent indicated that the study might be incorporated in history courses and the board agreed as long as it was offered to all students on a voluntary basis.

AN AFFIDAVIT received by Garfield board member William Boyle from Dr. Frederick M. Raubinger, state education commissioner, saying that school boards may permit prayer and Bible readings in school buildings, was the subject of discussion at a meeting of the Manchester Regional Board of Education in nearby Haledon.

Boyle had sought permission for voluntary prayer and Bible reading in classrooms, but has since dropped the attempt. The Manchester board requested an opinion from its attorney on whether there was a conflict between the affidavit and the directive from the state department to halt

### Dr. O'Sullivan Is Honored

NEWARK — Dr. Maurice J. O'Sullivan, vice president of Sacred Heart University in Bridgeport, Conn., has received the Sapientiae Christianae Award of the Alpha Epsilon Mu Society of Seton Hall University College.

The medal and citation are given annually to one who has distinguished himself in the field of human relations, according to the ideals embodied in Pope Leo XIII's encyclical, "Sapientiae Christianae."

Dr. O'Sullivan was connected with the University College for 25 years before going to Bridgeport. Previous winners of the award included Rev. James Keller, M.M., founder of the Christophers; Magr. Edward J. Fleming, executive vice president of Seton Hall, and Rev. John E. O'Brien, executive dean of University College.

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the same practices in class rooms.

IN PARSIIPPANY, a petition with 2,250 signatures asking for the restoration of prayer and Bible readings was forwarded to Rep. Peter Frelinghuysen Jr., in Washington.

The executive committee of the New Jersey Federation of District Boards of Education turned down a plea from some members to adopt a resolution to the same purpose.

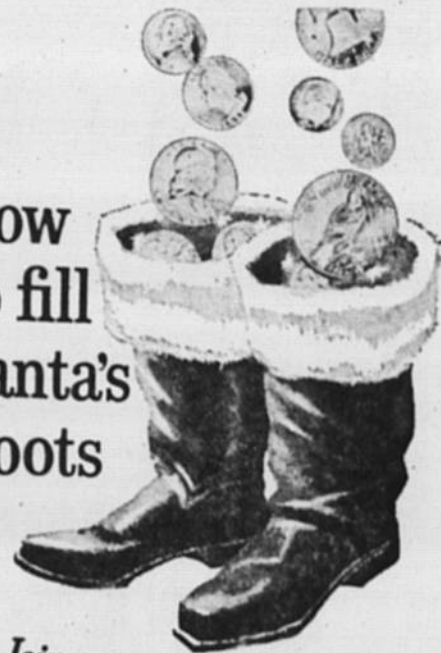
The civic and welfare committee of the Immaculate Heart of Mary Council of Catholic Women in Wayne adopted a resolution asking that the words "In God We Trust" be exhibited on plaques in a prominent place at the entrance to all public school buildings in Wayne.

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## Education Rights Outlined by Priest

CLEVELAND (NC) — The right of private schools to an equal share of the tax dollar was among topics discussed at the 17th annual conference of the National Association of Intergroup Relations Officials (NAIRO).

Rev. William J. Kenesly, S.J., professor of law at Boston College, called for complete freedom of religion for everyone — including parents who prefer a religious education for their children.

FATHER KENESLY, speaking in a panel on "Church, State, and the Supreme Court," said he agreed with the U.S. high court's rulings against prayer in public schools.

Government should not infringe on the individual's right to choose freedom from religion, the priest said.

But the other side of the coin demands an end to discrimination against parents who in conscience feel compelled to provide a religious education for their children, he added.

"Is it fair to tell those religious parents — whether

Catholic or Protestant — that they may have free exercise of religion only if they pay an economic penalty in taxes to support a secular school system to which they cannot, in conscience, send their own children?" he asked.

"Would it not be fairer to have an equal distribution of taxes; to pay the tax dollar to the school freely chosen by a child's parent?"

### School Groups Restricted

BLOOMFIELD — The Board of Education of this Essex County community has ruled that no school pupil organization "shall participate in a program sponsored by a religiously affiliated group or organization."

The ruling came by a 4-1 vote after a six-month study of complaints that school groups had shown "selectivity" in deciding which invitations to accept in the past. The board did not say the complaints were justified.

### News of Education

## Increase in Foreign Students

WASHINGTON (NC) — Catholic colleges and universities in the U.S. and Puerto Rico enrolled 6,184 foreign students last school year, an increase of 639 over the year before.

The National Catholic Educational Association said last year's total represented the biggest annual increase since 1957.

The largest single group of foreign students came from Latin America. They numbered 2,274 or 37% of the total. The next largest group, 1,787 or 29%, came from the Far East.

While foreign students are found on 216 Catholic campuses, these have enrolled the most: Georgetown, 368; Catholic University, 417; St. Michael's College, Winoski, Vt., 323; Fordham, 299; San Francisco University, 263.

### Schools Use Okayed

COLUMBUS, Ohio (NC) — A board of education may permit private and parochial schools to use its facilities, Ohio Atty. Gen. William Saxbe has ruled.

Saxbe said Ohio law permits public school property "upon request and the payment of a reasonable fee" to be used for instructions in "education, learning or the arts; educational, religious, civic, social or recreational meetings and entertainments."

"It is my opinion that a

board of education may permit the use of its facilities to private and parochial schools... when such facilities are not in actual use for public school purposes," Saxbe said.

### Rides Denied

SAN FRANCISCO (NC) — The Jefferson School District trustees voted unanimously to deny seats to 18 St. Lawrence School pupils on tax-paid school buses.

The trustees said the rides would be precedent setting and they would be "difficult to control."

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### With Mass, Dinner

## State's 1st Slovak Parish to Mark 75th Anniversary

BAYONNE — St. Joseph's, the second oldest parish in Bayonne and the first Slovak Catholic parish in New Jersey will celebrate its 75th anniversary Dec. 8 with a Solemn Mass of Thanksgiving and a jubilee dinner.

REV. JOSEPH KOSSALCO, a Slovak priest who traveled about to several communities of his people in the North Jersey area, is credited with being the founder of St. Joseph's parish. In 1888, he learned of a Lutheran church for sale in the Constable Hook section of Bayonne and received permission from Bishop Winand M. Wigger to establish the parish.

Rev. Samuel Bella was the first appointed pastor of St. Joseph's in 1889 and served until 1895. He was succeeded in 1895 by Rev. John A. Hlebek, who went to his homeland in 1899, but later returned and was an assistant at the parish until his death in 1938.

IT WAS Rev. George Szikora, appointed as pastor in 1906, who supervised the construction of the present parish church, which was opened for services on Palm Sunday, 1909. Bishop John J. O'Connor dedicated the church on Memorial Day of that year. Father Szikora also founded the parish school with Sisters of St. Dominic of Newburgh as teachers. After Father Szikora's death in 1915, two priests served as administrators for a short time before the appointment of Rev. Andrew L. Adzima as pastor in July of that year.

Father Adzima served as pastor of St. Joseph's for 32 years. He built the present school in 1921 and later erected the present rectory. He organized all of the parish societies and, in 1921, received Rev. (now Msgr.) Joseph A.

Chmely as the first curate in St. Joseph's history. Msgr. Chmely succeeded Father Adzima as pastor on the latter's death in 1947.

UNDER MSGR. CHMELY, the church was renovated and redecorated in 1951-53. The old steeple was taken down, new stained glass windows were installed and the entire interior of the church refurbished, with new refacing on the exterior.

Msgr. Andrew J. Romanak, pastor of St. Mary's Church, Passaic, will celebrate the Solemn Mass Dec. 8. He will be assisted by Rev. Mr. John Komar of Immaculate Conception Seminary, who comes from St. Joseph's parish, and Rev. Thomas W. Onacilla of St. Joseph's. The preacher will be Msgr. Chmely.

The dinner will be held at the parish hall at 5 p.m. Rev. Michael S. Simko, pastor of St. Joseph's, Elizabeth, will be the principal speaker.

### Masses Asked For Families

NEWARK — The Family Life Apostolate of the Archdiocese of Newark is again participating in the Family Spiritual Treasury sponsored by the Family Life Bureau of the National Catholic Welfare Conference.

Priests of the archdiocese are being asked to pledge Masses which will be presented to the families of America as a Christmas gift. Each priest has been asked to pledge one or more Masses during 1964 for the special intention of strengthening family life.

Rev. James F. Johnson, archdiocesan director of the Family Life Apostolate, has also asked that the families themselves participate in the Family Spiritual Treasury through their own prayers. Priests have been asked to distribute cards to the families containing the prescribed prayers and an explanation of the project.

### O. L. Guadalupe To Be Honored

UNION CITY — A three-day observance in honor of Our Lady of Guadalupe will be held Dec. 10-12 at St. Michael's Monastery here.

The Feast of Our Lady of Guadalupe (Dec. 12) will be observed for the first time this year in the churches of the United States. The Mexican shrine is the site of the only authenticated apparitions of the Virgin Mary in all the Americas.

Two services will be held each day at the monastery at 9 a.m. and 7:30 p.m. Rev. Bertrand Weaver, C.P., will preach at all of the services.

### Fratel Lillis Named To Commission

WASHINGTON, D. C. — Frater Edward F. Lillis, O. Carm., of West Englewood, has been named to the Titus Brandsma Commission at Whitefriars Hall here.

The aim of the commission is to inform Catholics of the work of Father Brandsma, who was president of the Catholic Journalists' Society of Holland, before he died at the prison camp at Dachau in 1942.

### Stein Guild Plans Hanukkah Program

NEW YORK — The Edith Stein Guild will sponsor a program on the meaning of Hanukkah at Assumption Convent, 81st St. and Lexington Ave. here, Dec. 8 at 3 p.m.

Albert Simon, past president of the guild, will demonstrate the Hanukkah aspects of the program. Rev. Victor J. Donovan, C.P., of the Passionist Monastery in Scranton, Pa., will show the relationship between Hanukkah and Christmas.

### Peace Corps Test In Newark Dec. 7

SOUTH ORANGE — Dr. John B. Tsu, Peace Corps liaison officer at Seton Hall University, has announced that the next placement test for the corps will be given Dec. 7 at 8:30 a.m. in the Federal building, Newark. Only those who have made applications may take the test. Further information can be gained from Dr. Tsu at the University.

### Advent Music

#### At Rosary Shrine

SUMMIT — Special programs of Advent music are being presented each Sunday through Dec. 22 at the Rosary Shrine here before and during a holy hour at 3:30 p.m.

Rev. Henry A. Kelly, O.P., chaplain of the monastery, preaches at the holy hours.

### Tuition Increase

ST. LOUIS (NC) — St. Louis University has announced increased tuition charges in most colleges and schools of the institution. Full-time students in most sections will now pay \$1,150 a year in tuition, which is an increase of \$200.

## Weekly Calendar

### FRIDAY, DEC. 6

Parent-Teachers Guild, St. Peter the Apostle, Troy Hills — Annual musical at school auditorium, 7:30 p.m.

First Friday Club, Paterson — Monthly luncheon at Alexander Hamilton Hotel, noon. Rev. John Catoir of St. Brendan's, Clifton, speaker.

Gregory Club of New Jersey, Upper Montclair — "An Evening of Song," featuring Philip Baldacchini and Marie Coen, Commonwealth Club.

Family Life Committee, St. Philomena's, Livingston — Conference on "Teen-age Manners, Morals and Education" by members of Young Catholic Students Association, 8:30 p.m., St. Joseph's Hall.

Catholic Center of New York University — Lecture by William J. Reedy, "The Modern Challenge of Religious Education," sponsored by Omega, 8 p.m. Religious Center.

SATURDAY, DEC. 7  
Catholic One-Parent Group

of the Archdiocese of Newark — Communion breakfast, Thomm's, following 11:30 Mass, Sacred Heart Cathedral, Rev. James T. McHugh, speaker.

Holy Name Society, St. John the Apostle, Clark-Linden — Combined Christmas party with Rosary Society Knights of Columbus Hall, Linden.

### SUNDAY, DEC. 8

Holy Name Society, Immaculate Conception, Montclair — Communion breakfast following 7:30 a.m. Mass. Sen. Harrison A. Williams and Dewey R. Heising, associate director of socio-economic development for Catholic Relief Services — National Catholic Welfare Conference, speakers.

Particular Council of Jersey City, St. Vincent de Paul Society — Quarterly meeting, Immaculate Conception, Secaucus, 3 p.m. Devotions in church, will be followed by a business meeting in the school hall.





**JUBILARIANS** — Above are principals in the jubilee ceremonies at Villa Walsh, Morristown, Nov. 30. Seated left to right are: Mother Ninetta Ionata, M.P.F., Mother General; Archbishop Egidio Vagnozzi, Apostolic Delegate in the U. S., and Msgr. John J. Sheerin, Paterson vicar general. Standing are jubilarians: Sister Edvige, DeCurtis, M.P.F.; Sister Anna Furia, M.P.F., and Sister Antonina Belli, M.P.F., golden jubilarians, and Sister Assunta Sica, M.P.F., silver jubilarian.

## North Jersey Date Book

**THURSDAY, DEC. 5**  
Sacred Heart Junior Altar Rosary, Irvington — Meeting-white elephant sale, after evening Mass, auditorium.

**FRIDAY, DEC. 6**  
Ignatius Guild, Oranges Unit — Christmas party for Jesuit missionaries, 7:45 p.m., Graulich's, Orange; Mrs. Daniel F. Burns, Mrs. Eugene McCarthy, chairmen.

St. Aloysius Rosary, Jersey City — Card party, 8 p.m., auditorium; Mrs. Kenneth Saal, chairman.

NACW Essex - Suburban District — Day of Recollection, beginning with 11 a.m. Mass, St. Philomena's, Livingston.

**SATURDAY, DEC. 7**  
Church of Presentation Rosary, Upper Saddle River — Ice skate and boot exchange, 10 a.m.-5 p.m., ambulance building.

Seton Hill College Alumnae, New Jersey Chapter — Meeting-tea, 2 p.m., home of Mrs. Clark Bullock, Wyckoff.

Don Bosco's Mothers' Guild, Ramsey — Card party-fashion, 7:30, hall, Mrs. James Crane, chairman.

**SUNDAY, DEC. 8**  
Our Lady of Blessed Sacrament Rosary, Roseland-Supper, 4:30-6 p.m., auditorium; Mrs. Francis DeCoster, chairman.

St. Theresa's Rosary, Linden — Investiture of new members, 3 p.m., hall.

Columbiettes, Bloomfield — Corporate Mass and Communion, 8:30 a.m., Sacred Heart, Bloomfield.

CVW Ladies Auxiliary, Essex County Chapter — Communion breakfast, 10 a.m. Mass, Sacred Heart Cathedral, Newark; breakfast at Thom's Restaurant follows; Rev. John P. Hourihan, director of Apostolate for Deaf of Mt. Carmel Guild, speaker.

Mercier Club, Montclair — Christmas party-miniature circus, Upper Montclair; Mr. and Mrs. Edward F. Anderson, Dr. and Mrs. Walter J. Sperling, chairmen.

Our Lady of Elms Alumni, Metropolitan chapter — Meeting, 2 p.m., home of Mrs. William O'Connell, Rockville Center, Long Island.

**MONDAY, DEC. 9**  
Assumption Mothers' Guild, Morristown — Meeting, 8:30, school; Ann Ware, speaker.

Court Loyola, CDA — Meeting, 8 p.m., Knights of Columbus auditorium, South Orange.

St. Mary's Orphanage Guild, Newark — Meeting, 1:30, orphanage; Mrs. Bertram Garigan, chairman.

St. Stephen's Rosary, Arlington — Meeting, 8:30, cafeteria.

Third Order of St. Dominic, Our Lady Mediatrix of All Graces Chapter — Christmas party, 8 p.m., St. Mary's School, Rutherford; Mary Hickey, Elizabeth Baron, chairmen.

**TUESDAY, DEC. 10**  
Our Lady of Sorrows Rosary-Altar, Jersey City — Card party, 7 p.m., Canton Tea Garden; Mrs. Selma

Busacca, Mrs. Henry Stan, chairman.

Our Lady of the Lake Mothers' Guild, Mt. Arlington — Meeting-party, 8 p.m., meeting room.

St. Ann's Home for the Aged Junior Guild, Jersey City — Meeting-party, 8 p.m., Hi-Hat Club, Bayonne.

a'Kempis, Newark — Meeting, 12:30, Robert Treat Hotel; Mrs. William Crecca to show slides on journey from Nazareth to Bethlehem; Mrs. John B. Reilly, chairman.

Greenville Columbiettes, Jersey City — Christmas party, 8 p.m., club chambers.

St. Elizabeth's Alumnae, Morris County Chapter — Meeting, 8 p.m., St. Joseph Hall, campus; Mrs. C. Casey demonstrates art of ceramic making; Mrs. James Del Guidice, Mrs. Jonas Gyllys, chairmen.

**THURSDAY, DEC. 12**  
St. Francis Hospital League, Jersey City — Meeting, 8:30, Mother Tarsia hall.

**FRIDAY, DEC. 13**  
Assumption Mothers' Guild, Morristown — Dance, 9 p.m., DeMaio's, Whippany.

Holy Trinity Rosary, Westfield — Pre-Christmas Sale, Saturday also, 10 a.m.-5 p.m., rescue squad building; Mrs. Tomas Ure, Mrs. Gerard Boyle, chairmen.

**SATURDAY, DEC. 14**  
St. Ann's Home for the Aged Junior Guild, Jersey City — Party, 2 p.m., home; Evelyn Spillane, Mrs. Eugene Sakowski, Mrs. Joseph Considine, chairmen.

**SUNDAY, DEC. 15**  
Madonna Rosary Confraternity, Fort Lee — Dinner party, 7 p.m., Houjon Restaurant.

Busacca, Mrs. Henry Stan, chairman.

Our Lady of the Lake Mothers' Guild, Mt. Arlington — Meeting-party, 8 p.m., meeting room.

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Greenville Columbiettes, Jersey City — Christmas party, 8 p.m., club chambers.

St. Elizabeth's Alumnae, Morris County Chapter — Meeting, 8 p.m., St. Joseph Hall, campus; Mrs. C. Casey demonstrates art of ceramic making; Mrs. James Del Guidice, Mrs. Jonas Gyllys, chairmen.

**THURSDAY, DEC. 12**  
St. Francis Hospital League, Jersey City — Meeting, 8:30, Mother Tarsia hall.

**FRIDAY, DEC. 13**  
Assumption Mothers' Guild, Morristown — Dance, 9 p.m., DeMaio's, Whippany.

Holy Trinity Rosary, Westfield — Pre-Christmas Sale, Saturday also, 10 a.m.-5 p.m., rescue squad building; Mrs. Tomas Ure, Mrs. Gerard Boyle, chairmen.

**SATURDAY, DEC. 14**  
St. Ann's Home for the Aged Junior Guild, Jersey City — Party, 2 p.m., home; Evelyn Spillane, Mrs. Eugene Sakowski, Mrs. Joseph Considine, chairmen.

**SUNDAY, DEC. 15**  
Madonna Rosary Confraternity, Fort Lee — Dinner party, 7 p.m., Houjon Restaurant.

Busacca, Mrs. Henry Stan, chairman.

Our Lady of the Lake Mothers' Guild, Mt. Arlington — Meeting-party, 8 p.m., meeting room.

St. Ann's Home for the Aged Junior Guild, Jersey City — Meeting-party, 8 p.m., Hi-Hat Club, Bayonne.

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## Nun, 100, Has JFK's Memento

LATHAM, N.Y. (NC) — Sister Catherine Berissimo fondled a small card as she observed her 100th birthday at the Sisters of St. Joseph of Carondelet provincial house here Nov. 25. The card bore this message: "Good health be yours through many more years." The card bore the presidential seal in gold and the signature "John F. Kennedy." Sister Catherine, a native of Flint, Mich., received the card Nov. 23, the day after President Kennedy was assassinated. She is the oldest living member of her community.

## St. E's Alumnae Gets Award

CONVENT STATION — The eighth Mother Xavier Award of St. Elizabeth's College was presented Dec. 3 to Mrs. Robert Fagan of South Orange at ceremonies here. Mrs. Fagan is an alumni of the college. She was chosen because of her devotion and loyalty to the college, her example of Catholic motherhood and her strong belief in Catholic education. The award is named after the founders of the Sisters of Charity of St. Elizabeth.



**PRESIDENT TO PRESIDENT** — Edmund O'Connor, Mallinckrodt Auxiliary president presents a \$2,300 check to Sister M. Cecile, S.C.S., president of Assumption College for Sisters, Mendham. Mallinckrodt Auxiliary has initiated a fund raising campaign to promote the development of the college and Immaculate High School. Its goal is a \$15,000 library fund.

## Missioners Confronted With Many Tasks

By SUSAN DINER

SPRINGFIELD — Vivacious Pat Mader, medical secretary who recently returned from a year as a Mary Missioner at Farmville, N. C., sat on a sofa in her home here and reflected on the past year.

"Although I had a lot to be thankful for before I went to North Carolina," she said, "now I have a better appreciation of what I have because I saw so many people who didn't have the Faith, nor the material things I have. When meeting people who don't have these things, you realize all the more the value of what you yourself have."

MARY MISSIONERS are girls who volunteer for a year's lay mission work in North Carolina. The girls were assigned to various areas after a training period.

Pat and five other girls traded their homes in New Jersey, Ohio, Pennsylvania, Delaware and Maryland for a seven-room home plus three-room trailer in Farmville.

She described her home as "cozy and comfortable."

Their typical day began with 7 a.m. Mass. An hour later the girls left for their mission assignment for the day. Frequently, they didn't return until 8 p.m. Besides Farmville, where the girls stayed, their work carried them to places like Scotland Neck, Rocky Mount, Tarboro and Ahoskie Winsor.

THE DAY'S varied. In Rocky Mount, Pat and another Mary Missioner conducted



**THIS IS HOW** — Pat Mader instructs one of the smaller classes in arts and crafts in a North Carolina home as part of her Mary Missioner's assignment. Classes range from 2 to 25 children and are frequently held in homes. In addition, lay volunteers conduct discussion groups on religion and assorted subjects, census work and song-fests.

door-to-door census work until 3:30 p.m. "Census taking there is different from the parish census in Springfield," she said. "We saw everyone, Catholic and non-Catholic. We were generally invited into the homes and the families were very nice to us."

Familiarity with religion,

knowledge in arts and crafts and know-how for just good general fun are essential requirements for the teachers.

THE PROGRAM, now in its third year, is not designed solely to get converts, Pat said. Much of their work involved "answering questions about Sisters, priests, the Mass and the church itself," Pat said.

"Each one of us lived Catholicism. We created an understanding and corrected misunderstandings among the non-Catholics," she said.

"The people we worked with are poor but proud," she continued. "We ran rummage sales, the place was called St. Joseph's Shop. A pair of boys' trousers might sell for 16 cents, a jacket for a quarter and a quilt for \$1. No matter how small an amount they paid, they did pay."

SOCIALLY? Although they weren't allowed to date they attended movies on occasion, discussion meetings with Baptist youth groups, and picnics. The girls toured a Baptist

church. Pat told of the Baptist minister and others who were "surprised to learn that at one time the Catholic Church had Baptism by total immersion as they do."

Pat and the Mary Missioners were identified by a medal about the size of a silver dollar with the image of our Blessed Lady and the words "Mary Missioners."

"We lived ecumenism. We learned some spirituals and taught the people some of our hymns. We grew to love these people and marveled at their appreciation for little things we take for granted."

"Those that didn't understand something of the Catholic Faith had the courage to ask about the validity of stories they had heard. It's the kind of program you get much more out of than you put into it, no matter how hard you work," Pat said.

Women or girls interested in Mary Missioners or other openings can obtain information by contacting Rev. George L. Mader at St. Catherine of Siena Rectory, Cedar Grove.

## I Was Thinking . . .

## Take Stock Of Yourself

By RUTH W. REILLY

Each year during the Church's harvest time, as November is sometimes called, I get an urge to make a retreat. With Advent here it's an especially good time to take stock of yourself.

One Friday afternoon I drove to New Brunswick in the freezing rain. A smiling Sister opened the door of the Convent of Our Lady of the Cenacle and welcomed me to a wonderful weekend.

The dinner bell rang almost at once. Physically it was warm, food and rest after a hectic day, yet even as I listened to Sister reading aloud while we ate, my spirit began to open.

REV. JOHN HAVAS, S.J., gave the retreat. He is Hungarian and spent two years as a prisoner of the Chinese communists. He urged us to thank God for all things, particularly for our freedom. "To have all things and not freedom is to have nothing."

He urged us not to follow our heart, a "poor leader" which will entice us on and never be satisfied.

He reminded us that God made us to give us His love. We are free to reject it. From this freedom stems all misery and perversion. We are influenced by what others think, do, have and want. What we really want is to be loved; and only in God, Who is Love, can we be satisfied. More than once Father told us earnestly:



"It is not that I am telling you this, or that theologians say this; this is truth!"

He insisted that he learned more from personal experiences, first in his native Hungary, later as a missionary and then a prisoner in China, than he did from all his years in the seminary. He saw unwanted babies thrown to the dogs to be devoured. He witnessed a girl, whom he knew as his student at the university, condemn her father at a kangaroo trial and later give the order for the volley of shots that executed him.

HE WAKENED one night to feel a cold form beside him and in horror realized the prisoner next to him was dead. He was hated, goaded and tortured during his imprisonment, but he could not hate back; there was a "sweetness" in him, and the sweetness was God.

Our sufferings seem small by contrast, yet his message urged us to learn from the trials and joys God sends us. These are individual lessons through which God wishes to teach us to know Him, and to say "yes" to the gift of Himself He wishes to give us.

Father's chief message was not to try to do more, indeed maybe even do fewer things, but do them with a different motivation; do them for love of God. In this way we will find God, and in Him peace.

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# Community Life, Home for 100 Boys

KEARNY — Standing in the midst of the residential section here are Sacred Heart Chapel, a gymnasium, and an administrative and dormitory building — half of New Jersey's Boys-town.

This 15-acre site overlooking the Passaic River is home for 100 boys from all over the state — 45 of grammar school age.

Under Rev. Robert P. Egan's direction Boystown, which is over 100 years old, has taken on a new look. Asphalt replaced dirt and mud in an area used for basketball and softball. An athletic field lies a short distance away. An outdoor swimming pool gets extensive use in the summer.

THERE HAVE BEEN other changes, too. A large garage houses a locker room and a bus. Rows of dining tables have been replaced by tables sitting four to six boys. Dormers are arranged so only six to eight boys bunk together.

Boystown is its own city. Besides sixth, seventh and eighth grades on the premises, it includes an infirmary, dental clinic, print shop (not operated by the boys) and library. There is a mayor and student council.

Four weeks before elections, conversation revolves around the politics of the pending event. "Our mayor and councilmen take their honor and duties seriously. It is valuable training for them by focusing their minds on civic responsibilities," Father Egan said.

The boys are divided into four general age groups. The council has representatives from each.

A TYPICAL DAY begins at 6:30 when all boys rise, say their morning prayers, make their beds, wash and dress. Mass is said in the Chapel at 7 a.m. Although attendance is optional, Father Egan said, nearly half participate and during Lent about 95% of the boys will be there.

After 7:30 breakfast the high school boys leave for school.

Classes for the others start at 9:15. Before class the boys have to perform various chores in the dormitories and around the grounds.

By 11:40 several boys will be setting the tables for lunch. While the boys assist in the kitchen and do dishes, a chef and assistant prepare all the meals. Not counting snacks, the chef is responsible for over 100,000 meals a year.

It's back to school at 1:15 for two hours before outdoor recreation. After supper, the boys enjoy free time until 7 p.m. From 8 p.m. until lights out at 9:30 the boys are again free to pursue their own interests from television to ping-pong.

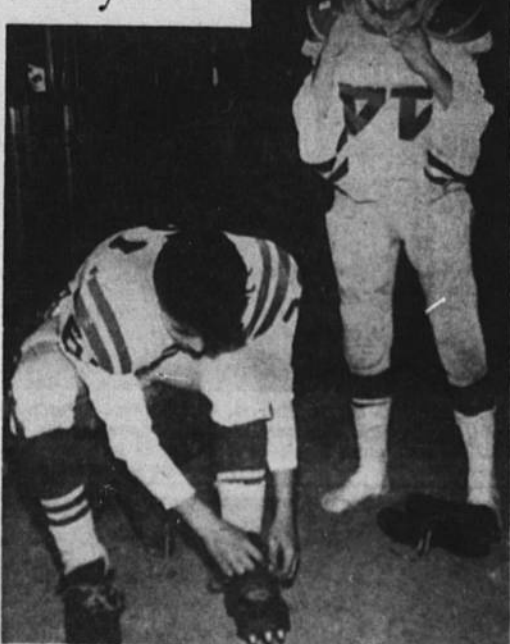
DIVERSIFIED recreation — athletic to cultural — is provided. Music is under the direction of Robert Fosket, school principal.

The football team boasts seven victories out of 10 games. George Tardiff, coach, hastens to point out that their team won the Intercounty Division championship in the Al Blozis Memorial Junior Football League. This is their first year as a member.

One hundred boys of different backgrounds, living harmoniously and spreading a spirit of fellowship in their own community, following their slogan "every boy a potential saint," this is New Jersey's Boystown.



LUNCHEON PREVIEW — Although the boys don't help the chef prepare the meals, they do set and wait on the tables. These kitchen helpers have their eyes on the desert for luncheon.



ON TO VICTORY — Boystown, which has its own football team and is a member of the Al Blozis Memorial Junior League, won seven of 10 games this season, under the coaching of George Tardiff.



WASH UP TIME — Six boys wash up around one of the circular marble sinks in the dormitory building. These sinks are ideal for enabling several to clean up at once. Conventional style sinks are located in other parts of the building. Despite these old sinks the remainder of Boystown is quite up-to-date.



6:30 A.M. — Shortly after 6:30 rising, the boys say their prayers and make their beds. They do most of the chores in the dormitory and around the grounds. After coming to Boystown nine years ago, Father Egan had the dorms redesigned so only six to eight boys bunk together.

## That Chore . . .

### If It's Worth Doing, Do It Right

By SUSAN DINER

Young Advocates, have your parents ever told you that "a job worth doing is worth doing well." Or "if you can't do it right don't do it at all?" Mine have.

PARENTS! Always making children do something they don't want to. Now I'm glad. I'm glad for the many times I had to struggle and do a distasteful job; I'm glad for doing it the best way I could.

Sounds strange, doesn't it? Perhaps you recall having to clean the cellar or attic when you would rather have been playing ball with the other boys. Perhaps you recall having to help your mother with the spring cleaning instead of going to a movie with your friends.

When I was 8 years old, my mother was teaching me to cook and sew. Sewing can be very difficult, especially if you do something wrong, have to rip it out and start all over again. Many times I would have rather forgotten the whole matter, but my mother made me persist. No matter how many times I had to do a thing, I had to do it until it passed by mother's minute inspection.

WELL, ALL THAT hard work, grumbling and perseverance has paid off. Whenever I do something now, I try to do it the best way I know how; the best way I possibly can. After you do something and you look it over you see ways it could be improved, a lesson for the next time. Sometimes I think

that's why I'm not completely satisfied. I don't mean that I'm not a perfectionist because I'm not, but it does make you set a high goal for yourself. There are times when I'm tempted to be a little slip-

shod, to sort of overlook something. But it doesn't work. Probably like you, I always seem to be able to hear my mother's voice reminding me that if it's worth doing, it's worth doing well.

## Pius XII Tells Children . . .

### Learn to Know the Child Jesus

This is the fourth in a series of excerpts of addresses Pope Pius XII gave to children the world over. The series is being presented to you so you may hear your role in the Church in the words of the Pope.

(Part 4 of the address given by Pope Pius XII on May 2, 1954, to a group of 20,000 elementary school children who were inaugurating Marian Year observances.)

In order not to fall victim to the serpent, in order to remain good, you must do all that Jesus tells you through your parents, teachers, and priests. Learn to know the Child Jesus; love Him and follow Him in the path which He took and which He came to show you. He walks ahead of you and admonishes: "This must not be done, because it is bad!" Another time: "This can be done, even must be, if you want to be like Me and prove that you love Me."

WHAT JOY FOR the Pope to know that there are many children determined to imitate the divine Jesus! Don't you also want, little sons and daughters, to be good like Jesus? — fine like Jesus? — obedient like Jesus?

It doesn't matter that you are little and weak; it doesn't

matter that evil attracts you; or the demon tempts you; Jesus will never leave you alone. He stays at your side to steady you when you might fall. And when you're tired, His Blessed Mother will be with you to take you in her arms with maternal tenderness.

## 2 Civics Clubs Get Charters

Official charters from the Commission of American Citizenship, Washington, D.C., have been received by two civics clubs in the Newark Archdiocese and Paterson Diocese. The charters formally recognize the local units as affiliates of the national organization at Catholic University.

The two civics clubs are: Youth of America Civics Club of St. Joseph's School, East Rutherford and Pope John XXIII Civics Club of Rev. George A. Brown Memorial

School, Sparta.

NEWLY ELECTED presidents are: James Gianella at St. Joseph's; Judith Rayner at Rev. George A. Brown Memorial.

Other officers are: Youth of America Civics Club: Joseph Vassallo, Roslyn Coppa, Joan Weber and Thomas Boyce. Pope John XXIII Civics Club: Joseph Rem, Theresa Kish, Mary Ellen Flynn and Kevin Quinn.



STUDY TIME — Homework is far from neglected. At 7 p.m. activities cease and all boys concentrate on studying prior to free time and lights out.



VOICES RAISED ON HIGH — Robert Fosket, music director and school principal, plays the piano while Boystown's own trio raises their voices in praise and jolly mirth. Performances are generally limited to Boystown functions.

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## Scouts to Hear Judge Duffy

ORANGE — The annual dinner-meeting of the North End Branch District of the Robert Treat Boy Scout Council will be held Dec. 5 at For-Hills Restaurant, Newark.

Judge Neil G. Duffy of the Essex County Juvenile and Domestic Relations Court will be the main speaker. The district has an enrollment of over 1,000 boys.

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## In Youths' Corner

## Sophomore Project Spotlights Rosary

By ED WOODWARD

By making a slight alteration in an aspiration and graphically calling the attention of their fellow students, sophomores at Mt. St. Dominic Academy have turned the spotlight on the Rosary.

"Mary, patroness of our country, pray for U.S." is the theme of a project which is being conducted by these girls as part of their probationary period in the Sodality of the Blessed Mother at the Caldwell School.

UNDER THE direction of Sister M. Grace Thomas and Sister Mary Andrew, the sophomores have constructed a huge mural in a hall. It depicts the relationship between the Rosary and the 50 states in the U.S.

The mural is a map of the U.S. encircled by a Rosary. Each blue "Hail Mary" bead represents one of the states; the gold "Our Fathers" stand for five sections of the nation — southwest, south, northeast, midwest and west.

One week is devoted to each section. During that time, name cards of each of the 10 states in the section are placed beneath the beads on one decade of the Rosary. Index cards are used to report information about the ways in which the featured states honor and venerate Our Lady.

The three "Hail Marys" at the beginning of the Rosary are used to signify Washington, the site of the national shrine dedicated to the patroness of our country.

ANOTHER HIGHLIGHT of the project is pictorial representation of two states each day. Students are asked to say the Rosary that day for the intentions of two states.

The project will be completed Dec. 8 when a large blue silhouette of the Virgin Mother will be put on the mural to show that the entire country is under her protection.

## St. Joseph's Tops Boystown

HOBOKEN — In the first all-Catholic final in the All-Blois Football League, St. Joseph's (Hoboken) topped Boystown, 40-21, here Dec. 1 at Veteran's Field.

The victory gave St. Joseph's, the Hudson County Division champions, the league crown and an undefeated season — 9-0. Boystown, which won the Inter-County Division title with a 27-12 playoff triumph against the Norwalk (Conn.) Bears last week, has a 7-3 record.

BOYSTOWN WILL close its season with an independent game with Clifton Bantam League All-Stars Dec. 7 at 2 p.m. at Clifton High School Stadium. The Clifton High School Mustang Band will play at halftime.

In the championship game, Joe Herrans of Boystown won a individual scoring duel with St. Joseph's Mike Rubino, who led the league. Herrans, who was the scoring runner-up with 108 in 10 games, had 19 Sunday, one more than Rubino's 18.

"This poster shows not only the girls' devotion to Mary," Sister Mary Andrew pointed out, "but also complies with her desire to have all men pray the Rosary in order to achieve world peace."

RACE RELATIONS will be the topic of a panel discussion at St. Theresa's (Kenilworth) Dec. 8 at 8 p.m. Three members of the parish's Young Christian Workers of the Catholic Youth Club will participate along with three members of Queen of Angels (Newark).

## Sodality Union Sets Session

SOUTH ORANGE — New officers will be introduced and four workshops will be conducted as features of a meeting of the High School Sodality Union of the Newark Archdiocese here at Marylawn of the Oranges Dec. 8 at 1:30 p.m.

Rev. Denis McKenna of St. Mary's (Elizabeth) will introduce the officers, who are John Lohue of St. Peter's Prep, prefect; Mary Dalesio of Mt. St. Dominic Academy, vice prefect; Joseph Zutkis of Roselle Catholic, treasurer; and Mary Behrens of Immaculate Conception (Montclair), secretary.

The workshops will be based on the theme of the day — "The Sodality in the World." The individual workshop topics are: "Mind Your Own Business — Mankind is Your Business," "The Ecumenical Movement," "Keeping Christ in Christmas" and "The Image of the Sodality."



MARIAN PROJECT — Sister M. Grace Thomas, Patricia Caruso and Elaine Deering of Mt. St. Dominic Academy check the names of the next states to be posted on a map of the U.S. which is related to Our Lady by sophomore sodality probation groups as a project which will conclude Dec. 8.



THANKSGIVING GIFT — Officers of the SS. Cyril and Methodius (Clifton) CYO and their moderator, Rev. Anthony Maskulka, O.F.M., are shown delivering a Thanksgiving basket of food to the Little Sisters of the Poor in Paterson. Left to right are Robert Reptak, Kathleen Hagan, Father Maskulka, Mary Ann Gunther and Robert Benko.

## Columbus Cadets Elect

HARRISON — The Columbus Cadet Corps of America elected James Cundari of Kearny director general at its annual convention Dec. 1 at the clubhouse of Our Lady of Grace Council, B. of C. Here Elected with Cundari were Richard J. Neuschuler of Tenafly, deputy director general; Thomas Hanley of M. Woodwood, treasurer; and Dominic Cundari of Kearny, secretary.

NAMED TO THE board of directors were Rev. Joseph F. Stockhammer, pastor of Guardian Angel (Allendale), Anthony Confessore of Nutley and Thomas Conlon of Allendale. It was announced that the sixth revised edition of the cadet handbook and a new edition of the girl cadets handbook will be made available next year. Plans were also discussed for the annual state rally, but no date or location was announced.

## Essex CYO Fives Launch Schedule

MONTCLAIR — Sixty-seven teams playing in nine Essex County CYO basketball leagues moved into action last weekend. The leagues are divided into three age brackets — grammar, junior, and intermediate.

Winners of championships in three divisions of each league will play off for the right to represent Essex County in the Newark Archdiocesan finals in March.

## New Talent Date

ORANGE — Plaques will be awarded to three winners in the Essex County CYO March of Talent finals Dec. 6 at 8 p.m. in St. John's School. It was postponed Nov. 23. The winners will also be eligible to compete in the Newark Archdiocesan finals.

## Southern Stars Blank North in 1st CYO Bowl

JERSEY CITY — Judging by its initial success Dec. 1, the Hudson County CYO Football League all-star game, appears destined to become an annual event.

The Southern Division All-Stars, behind the hard running of Bob Garbie and John Darocky of Sacred Heart (JC), overpowered the Northern Division All-Stars, 20-0. More than 1,500 persons watched.

THE EXCELLENT turnout along with the fine play of both teams was a strong shot in the arm for the league. The outstanding 25 players from the two divisions participated with all 11 teams represented by no less than three players.

Garbie and Darocky stood out along with Billy Welsh of St. Michael's (UC) who was the main cog for the Northern stars. Garbie, the greatest single-season scorer in CYO annals with 114 points, tallied two touchdowns and an extra point. Darocky went into the end zone on a 65-yard run. In addition, Garbie had three touchdowns nullified by penalties.

Welsh sparked the Northerners with his outstanding running from the fullback slot and his numerous tackles.

Thus Garbie and Darocky.

## Kelly, Young To Lead Pirates

SOUTH ORANGE — John Kelly and Ron Young will captain the Seton Hall University swimming team during the current season; it was announced by Rev. John J. Horgan, athletic director.

Kelly swims in the freestyle and butterfly events and Young is in his third season as the team's number one diver. The Pirates are looking to improve upon a 4-9 record posted last season.

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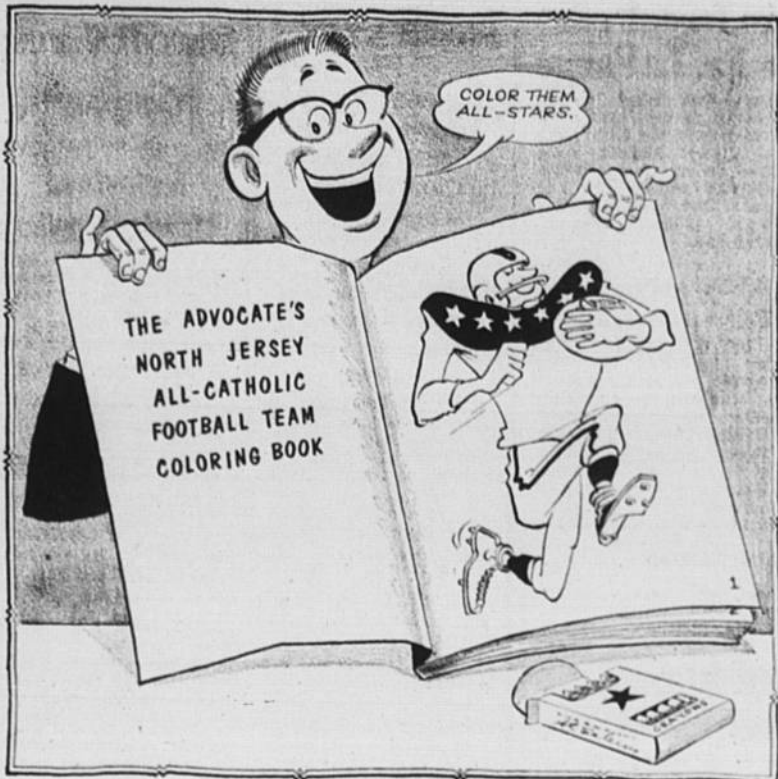
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## 1963 All-Catholic Football Team

FIRST TEAM	CLASS	POS.	SECOND TEAM	CLASS
Tom Sasso, Q. P.	SR	E	Ron Parente, Seton Hall	SR
Joe DeMartino, O. L. Valley	SR	E	Dan Klinga, Marist	SR
Glenn Grieco, St. Peter's	SR	T	Joe Del Buono, St. Luke's	SR
John Walter, St. Benedict's	SR	T	Harry Quackenbush, Berg. Cath.	SR
Mike Santaniello, St. Mary's	JR	G	Bob Griffin, DePaul	SR
Bob Chang, Delbarton	SR	G	Joe Mastrachio, Essex Catholic	JR
Jim Wotjal, Immaculate	SR	C	Paul Denver, Delbarton	SR
Mickey Guerriero, Delbarton	SR	QB	Terry Cunningham, O. L. Valley	JR
Bill Jordan, St. Cecilia's	SR	B	Mike Boryczewski, Pope Pius	SR
Ralph Lilore, St. Benedict's	SR	B	Mickey Albers, Marist	SR
Pat Quarto, Immaculate	SR	B	Tim Hawkes, St. Peter's	JR

### HONORABLE MENTION

**LINEMEN** — Lavery, Heslin, Bergen Catholic; Guenther, Delbarton; J. Gleason, Moyle, DePaul; Michalowski, Don Bosco; Constantinople, Essex Catholic; Pelligrino, McMeekle, Immaculate; Gilsenan, O. L. Valley; McGonigle, Pope Pius; Moscatiello, McColligan, Queen of Peace; Froelich, St. Benedict's; Rott, Fimbel, St. Cecilia's; Fabrocin, Majecka, St. Joseph's; Bushman, St. Luke's; Metcalf, St. Mary's; Keller, St. Michael's; Lewis, Ribando, St. Peter's.

**BACKS** — Ochs, Bayley-Ellard; Higgins, Scott, Bergen Catholic; Regan, Delbarton; D. Gleason, Koshlap, DePaul; Kozma, Don Bosco; Reinhardt, Essex Catholic; Gannon, Vay, Immaculate; Jennings, Morris Catholic; Hurley, Oratory; Kettel, O. L. Valley; Clare, Grosso, St. Cecilia's; Foley, St. Benedict's; Griego, St. Joseph's; Hackett, St. Luke's; Dull, St. Mary's; Salinardi, Heatherly, St. Michael's; Schoenhaus, Seton Hall.

### Finn to Ref Service Game

PHILADELPHIA — Barney Finn of River Edge, who played his football at St. Peter's Prep and Holy Cross College, is the man you will see introducing the captains at the Army-Navy football game if you watch it Saturday.

This veteran official will be the referee of the service classic, which was delayed from Nov. 30 in respect for President Kennedy.

Finn is best-known by St. Peter's Prep fans for a 36-yard field goal which defeated Dickinson, 3-0, in 1924.

### Delbarton To Launch Cage Season

MORRISTOWN — While member schools of the New Jersey State Interscholastic Athletic Association are awaiting the official opening date Dec. 12, Delbarton, an independent school, will lift the curtain on the basketball season here Dec. 7 with Blair Academy.

Coach Harry Stilwell will have three of the players who led the Green Wave to a 13-7 record and the independent schools' Group III state championship last year in the lineup. They will be joined by one of the leading reserves and a top-rated transfer student.

The veterans are Bob Farrell, Al Fidell and Norm Scott. Jack Sullivan, one of the first-line subs; Dennis Williamson, who transferred from Dover, and Alan Guenther and Brian Flaherty from the 1962-63 squad, will be battling for starting berths.

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## Honorary All-Star

by ed woodward

If you look over the list of players selected on The Advocate's annual North Jersey All-Catholic football team, you won't find Jim Pascuti of Immaculate Conception, one of the best linemen in the area. It wasn't that Jim was overlooked. It was just that his rank on the team will have to be an honorary one since he didn't play one minute with the Lions as they roared to their best record since 1957.

**IN A PRE-SEASON** scrimmage with Essex Catholic, Pascuti suffered a fracture of the sixth vertebra in the neck. The injury left him paralyzed from the neck down.

But, the break was in his body, not in his spirit. "He's an inspiration to anyone who visits him," remarked his coach, Don Panciello. "You can't go into his room and leave feeling sad. He's more of a man at 17 than some people are at 40 or 45."

He has progressed to the point now where the paralysis is only from the hips down, Panciello points out. "The reason he has been able to do so well is because he has never given up," Panciello said. "He's a battler."

**HE WOULD HAVE** been a battler with the Immaculate Conception football team this season. He broke into the starting lineup as a linebacker in his freshman year and had been a Lion regular ever since.

Going into his senior year, the 5-10, 190-pound guard may have been ready for his finest campaign. He never made it into a game, but he still inspired the team and may have been a factor — through his courage in this affliction — in Immaculate Conception's success this season.

He was an inspiration for the team, although it was not of the rah-rah-win-this-one-for-Jim type of thing. It was more of a quiet inspiration, gained by the boys on their regular visits to Jim's bedside.

Pascuti was honorary captain this season and his teammates presented him the ball after they defeated Queen of

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## Quarto, Lilore Lead All-Catholic Grid Stars

By ED WOODWARD  
NEWARK — Pat Quarto of Immaculate Conception and Ralph Lilore of St. Benedict's Prep waged a hot scoring battle all season, but today they stand side-by-side as featured members of the Advocate's 1963 North Jersey All-Catholic scholastic football team.

Both are joined by a teammate and, with two members of Delbarton's undefeated power, help their respective schools to the spotlight on the squad, which was selected by the staff with the assistance of coaches' ballots.

**QUARTO, WHO** missed making the team because of an injury last season, has company from the Lions in center Jim Wotjal. The other Gray Bee is tackle John Walter, who is returning to the team for the second year. He and Lilore are the only returnees.

Vital factors in Delbarton's drive to become the area's only unbeaten club were quarterback Mickey Guerriero and guard Bob Chang.

Seniors held all but one spot, a guard berth nailed down by Mike Santaniello of St. Mary's. At the ends are Tom Sasso of Queen of Peace and Joe DeMartino of Our Lady of the Valley. Glenn Grieco of St. Peter's Prep is at tackle with Walter.

**THE REMAINING** backfield assignment is filled by Bill Jordan of St. Cecilia's, the top scorer in the Tri-County Catholic Conference in which the Saints captured the championship.

Guerriero was a running as well as passing quarterback for Delbarton as his 10 touchdowns would indicate. He picked up 252 yards in 41 rushes, a better than six yard average, and he returned punts 85 and 47 yards for touchdowns along the way.

**HIS WORK** at running the team and passing, however, took him out of the ordinary and onto the all-stars. He hit on more than 50% of his passes — 33 for 63 — for 633 yards and 14 touchdowns. That gave him a hand in 24 of the Green Wave touchdowns, more than one-half of the 46 which

Delbarton scored en route to 314 points, the highest total in North Jersey.

Jordan, the biggest member of the backfield at 5-11, 175 pounds, was the offensive sparkplug of the St. Cecilia's team, but his defensive work was just as vital to the Saints. He finished with 79 points, packing most of them into vital T-CCC games and the tra-

ditional Thanksgiving Day clash with Englewood.

**LILORE MAY** just about break even with Quarto in a match for smallest in height, but the Gray Bee workhorse has about 25 pounds on the slightly built Immaculate Conception speedster.

It was not surprising that Lilore bore the brunt of the St.

Benedict's attack, carrying about three out of four plays. What might be considered a surprise was the fact that the opposition couldn't stop him, even though they were aware that he'd probably be carrying the ball.

Although exact statistics are not available, he averaged more than 100 yards rushing per game and finished with

somewhere around 1,000 yards in that department.

If that seems an impressive figure, consider Quarto, who had close to 1,100 yards rushing — many coming to big chunks in breakaway touchdown runs. Both Quarto and Lilore did some passing from halfback options, but they were primarily running threats.



**LIONS' MVP** — Immaculate Conception's Jim Wotjal, the center on The Advocate's All-Catholic team announced today, accepts the Alfred Romono Trophy as outstanding player in the Lions' 40-0 Thanksgiving Day victory against arch-rival Our Lady of the Valley. The victory also nailed

down the Big Eight Conference championship for his team. Presenting the award is Gene Cadey, a member of the board of trustees of Our Lady of the Valley parish. To Wotjal's left is his coach, Don Panciello, and all around him are his happy teammates celebrating the victory.

### Peacocks on Road

## Seton Hall to Face Holy Cross in Home Debut

**SOUTH ORANGE** — With a road debut under its belt, Seton Hall University's basketball team will open its home schedule Dec. 7 at 1:30 p.m. with Holy Cross College. The game will be televised on Channel 11 and broadcast on WSOU-FM.

St. Peter's College, which opened with a 94-56 rout of Monmouth College Nov. 30, will move into fast competition as it visits Villanova at the Palestra in Philadelphia the same day. The Pirates' Charley Mitchell will bust into the lineup if any of the starters falter at all.

**IN HOLY CROSS**, Seton Hall will be meeting one of the east's perennially strong teams. A victory against the Crusaders, who beat Seton Hall, 111-84, in their last meeting in 1961-62, would boost the Pirate stock.

Tim Kehoe, who led St. Peter's in scoring as a sophomore last season, took up where he left off, leading the Peacocks past Monmouth with 26 points. Lou Trivigno contributed 17 points as the Jersey City team breezed to a relatively easy victory.

more last season, took up where he left off, leading the Peacocks past Monmouth with 26 points. Lou Trivigno contributed 17 points as the Jersey City team breezed to a relatively easy victory.

**THE TWO LOCAL** colleges will also be in action Dec. 11 when the Pirates travel to Baltimore to face Loyola and the Peacocks come home to meet Stonehill of Alabama.

Both Seton Hall and St. Peter's will have a gauge to their fortunes this season with the Dec. 7 games. The Pirates, stocked with their entire starting five from last year and a number of strong reserves, could be headed for their finest season since the Richie Regan-Walter Dukes era of a decade ago.

Up front, the national scoring champion — Nick Werkman — will team with Richie Beck and Harry Slaton with backcourt stars Sonny Sunkett and Randy Chave providing the playmaking. It is possible that sophs Tony Cuccolo and

several other players will be in the lineup if any of the starters falter at all.

**C'est Finis**

Results of Thanksgiving Day games gave promise of a record weekend for The Advocate's crystal ball, but a pair of Sunday setbacks tarnished what might have been a sparkling finish. After selecting nine of 10 Turkey Day contests correctly, this department missed on Seton Hall's upset of St. Benedict's Prep and St. Joseph's deadlock with St. Michael's. That left the final standard at 710, 88 correct calls in 124 games.

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### Conference Renames Itself

**PATERSON** — With DePaul and St. Luke's playing a full Big Eight Conference schedule, the Passaic-Bergen Catholic Conference will have just five members, all from this city, for the upcoming basketball and baseball seasons.

The remaining members agreed therefore to change the name to the Paterson Catholic Conference, marking the first change in name although the membership has varied since its inception in 1944.

**THE PCC** will be composed of St. Bonaventure, St. Joseph's, Don Bosco Tech, St. John's and St. Mary's. All except Don Bosco Tech were original members with St. Cecilia's (Englewood), St. Luke's and Holy Trinity. St. Cecilia's won the basketball title in both of the two years in which it stayed in the circuit.

Holy Trinity later withdrew and ceased operations. Since that time, Don Bosco (Ramsey), Don Bosco Tech and DePaul entered the conference.

People will be coming to hear and meet Yogi, but they'll be helping, and perhaps learning from the courage of Jim Pascuti — an honorary choice to The Advocate's 1963 All-Catholic team.

**Squash Squad Elects Captains**  
**SOUTH ORANGE** — Frank Dincuff and Frank Marchesi have been named co-captains of the Seton Hall University squash team. Rev. John J. Horgan, athletic director, has announced.

**Results Last Week**  
Bergen Catholic 15, O. L. Lake 6  
Bergen Catholic 28, Don Bosco 21  
DePaul 12, Morris Catholic 12  
Essex Catholic 62, Ferris 6  
Immaculate 12, O. L. Valley 9  
Netrom 6, O. L. Lake 5  
Queen of Peace 1, Pope Pius 0  
St. Cecilia's 13, St. Michael's 13  
St. Joseph's 13, St. Luke's 13  
St. Peter's 13, Dickinson 13  
Seton Hall 13, St. Benedict's 12

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### Quarto Nips Lilore's Bid

**NEWARK** — In the tightest two-man battle in several seasons, Pat Quarto of Immaculate Conception nipped out Ralph Lilore of St. Benedict's Prep for the North Jersey Catholic scholastic individual scoring championship.

Quarto pushed his total to 115 points with two touchdowns and an extra point Nov. 28. Lilore closed out his career with two touchdowns Dec. 1 for a 113 total, but the Gray Bee star was stopped twice on extra point runs which would have tied him with Quarto and won the game (which St. Benedict's lost, 13-12) against Seton Hall.

While it didn't have anyone in the first five, Delbarton still dominated the list of leaders with three members — Mickey Guerriero and Brian Regan, who scored 60 points apiece and Alan Guenther, who scored 48. And, just below the first 10 was the Green Wave's Dennis Williamson, who had

47 points — mainly on 32 extra points and a field goal.

The leaders were:

	TO	PAT	FT
Quarto, Immaculate	19	1	115
Lilore, Benedict's	12	1	113
Johnson, DePaul	12	0	72
Jennings, Morris Catholic	11	0	46
Guerriero, Delbarton	10	0	40
Regan, Delbarton	10	0	40
Boryczewski, Pope Pius	9	0	34
Marshall, St. P.	9	0	34
Guenther, Delbarton	8	0	48

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# Population Center Takes Positive Approach

WASHINGTON (NC) — In the eyes of many people there is only one Catholic answer to the population question — "no." Catholic opposition to contraception and tax-supported birth control is widely known. Less apparent for many, however, has been a positive Catholic response to population problems.

The Center for Population Research at Georgetown University here represents such a response.

ESTABLISHED last January with a three-year \$150,000 Ford Foundation grant (matched by Georgetown on a one-for-two basis), the center is pioneering an interdisciplinary approach to population research.

Its present emphases are two — physiological and demographic. But with time, money and manpower its directors hope to develop a research program involving sociology, politics, economics, philosophy, theology, psychiatry and medicine — drawing

from each discipline its own special contribution and correlating the results.

Three major projects are either under way or in the planning stage. Two are in medicine and one in demography.

THE MOST widely publicized is a nationwide research project aimed at determining the length and other characteristics of the normal menstrual cycle. Plans for the study call for some 3,000 to 5,000 Catholic women, beginning next January, to submit monthly reports to the center for two years.

Dr. Benedict J. Duffy, director of the center hopes the study will provide data on the "great variety of physical and psychological changes" which have been reported as alleged indicators of ovulation but never adequately evaluated.

The study is not intended simply as a way of perfecting the rhythm method, though it can help in that. Duffy has said it "is of par-

ticular importance in the treatment of infertility . . . to help the childless couple."

THE CENTER'S second medical project is a study of the biochemical and hormonal aspects of human ovulation.

In the area of demography, Thomas K. Burch, director of demographic studies, is planning a study of "the family life and fertility of U. S. Catholics." This is envisioned as much more than just a "Catholic birth control" study. It will deal with broad questions of Catholic attitudes and practices in marriage and family life.

The idea for the Georgetown Center had its genesis in 1959 with a now-deceased Catholic economist, Donald J. O'Connor. By July, 1962, the Ford Foundation was prepared to offer its support. Georgetown agreed to back such a center, and it was formally launched last January.

Duffy, 43, received his A.B. at Princeton and his M.D. at

the University of Rochester. He has been a professor of medicine at Rochester, Georgetown and Seton Hall University.

Burch, 29, studied at Loyola College, Baltimore; Fordham University and Princeton, where he received his doctorate. He has taught at Marquette University and at Georgetown.

DUFFY AND BURCH are leery of having the center identified solely with problems of birth regulation. They emphasize that they are not propagandizing for birth control or rhythm or anything else. They cite the wide scope of the center's planned activities and the scientific and objective character of its program.

Thus, Duffy says of the menstrual cycle study that it is "not based on a narrow concept of rhythm as an alternative method of birth control." Rather, he says, it is "a serious, objective and scientific analysis — for the

first time, to our knowledge — of physiological responses relating to the fertility of normal women."

Duffy and Burch cite endorsements for the sort of work they are doing from Pope Pius XII. In 1951 and again in 1954 the late Pope spelled out the Church's concern in population matters, asking specifically for Catholic research to "provide a scientific basis for the licit [rhythm] method of family regulation." He also urged Catholics to "take an active part in the research and the efforts that are being made in demography."

Commendation of the Georgetown center has come from Msgr. John C. Knott, director of the Family Life Bureau, NCWC.

THE MEN are aware that they are treading in a sensitive and little explored area — and that as Catholics operating within a Catholic university they are doubly subject to scrutiny and curiosity.

## Priest-Delegate Explains Stand At Secular Birth Control Panel

WASHINGTON (NC) — A priest-participant in a dialogue-type conference on population said Catholics attending opposed its stands on birth control and sterilization — but refrained from active opposition out of respect for the freedom of the others there.

Rev. Theodore McCarrick, assistant to the rector and director of development at the Catholic University of America, also indicated that the meeting's final recommendations on birth control and sterilization went substantially further than preliminary talks had gone.

In addition, a passage in the final recommendations advocating abortion upon request was knocked out of the document by vote of the participants after Father McCarrick spoke against it.

FATHER McCARRICK discussed Catholic participation in the conference on population questions held at Airline House in Warrenton, Va., under sponsorship of the American Assembly and George

Washington University.

In its recommendation on birth control, the conference called for "wide distribution of methods of birth control, including effective contraceptive devices, to those who request such help at low or no cost, provided at public expense at public health clinics and health centers."

Another recommendation endorsed sterilization for those who request it.

A preface to the recommendations said "there never have been so many hungry people on this globe" as now and stated that it is essential to reduce the world rate of population growth.

FATHER McCARRICK said that of some 120 people at the meeting — including government officials, educators and civic and religious leaders — only about half a dozen were Catholics.

They included Rev. John O'Brien, research professor at Notre Dame (Ind.) University; Rev. Gerard Campbell, S. J., executive vice president

of Georgetown University; Dr. Benedict Duffy, director of Georgetown's Center for Population Research; and William E. Moran, dean of the Georgetown School of Foreign Service.

Father McCarrick said none of the Catholics were "spokesmen for the Catholic Church" or even for their institutions.

THE PRIEST criticized some newspaper accounts of the meeting and said he did not feel that the actual results of the conference justified the "alarming headlines" it had received in some places.

He endorsed Catholic participation in such gatherings, saying: "One of the most important roles that the Church can play in the modern world is to enter into communication with it, and this means on all levels."



**REQUIEM IN ROME** — This was the scene in the Basilica of St. John Lateran in Rome as Francis Cardinal Spellman offered Requiem Mass for President Kennedy. More than 1,000 Bishops, diplomats and Italian government officials attended the Mass. The basilica is the Pope's cathedral as the Bishop of Rome and he gave special permission for the Mass to be held there.



**CATHEDRAL REQUIEM** — Msgr. John E. McHenry, pastor of Our Lady of the Visitation, Paramus, gives the final absolution at the Requiem Mass which represented the remains of the late President John F. Kennedy during the Solemn Requiem Mass attended by almost 3,000 people Nov. 25 at Sacred Heart Cathedral. Assisting Msgr. McHenry is Msgr. Albert P. Mooney, pastor of St. Catharine's, Glen Rock. The Mass was sponsored by the Archdiocesan Councils of Catholic Men and Women and drew an overflow crowd, just as did many other Requiem Masses celebrated throughout North Jersey the same day.

## Birth Control Appeal Heard

HARTFORD, Conn. (NC) — Connecticut's Supreme Court of Errors held a hearing here on the state's 84-year-old birth control law. It continued the hearing on the case to later this month.

Mrs. Estelle T. Griswold and Dr. C. Lee Buxton of New

Haven are appealing convictions on charges of advising married women on the use of contraceptives. Each was fined \$100 in New Haven Circuit Court in January, 1962.

This is the fourth time in less than 25 years that the birth control statute has come

before the court. The law was upheld on all of the prior occasions.

The present challenge differs from the others in that it is the first time an actual criminal conviction under the law has come before the state high court.

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**VATICAN PAVILION** — Depicted is an architect's rendering of the entrance to the Vatican Pavilion at the 1964 New York World's Fair. Constructed on an oval-shaped plot of land (50,000 square feet), it will cost about \$3 million. Surmounted by a lantern and a cross it will rise 100 feet high. This court will be the approach to the exhibit area featuring Michelangelo's famed "Pieta" and other Christian art works.

#### For Vatican Pavilion

## Plan 'Pieta' Trip To World's Fair

ROME (NC) — Michelangelo's famed group, the Pieta, now in St. Peter's Basilica, will leave Rome April 5 and be taken aboard the Italian liner Cristoforo Colombo, which will carry it to New York to the Holy See's pavilion for the 1964 World's Fair.

It is expected to reach New York April 13.

Authorization by Pope Paul VI to move the Pieta was announced here by Francis Cardinal Spellman of New York following an audience with the Pope. The Cardinal gave the Pope an album illustrating plans for the fair.

The chief engineer at St. Peter's Basilica, Francesco Vacchini, has already drawn up plans for the Pieta's trip to New York. During his many years in the service of the Holy See, Vacchini has lifted statues twice the weight of the Pieta, which weighs more than three tons, into niches high above the basilica floor.

The great block of marble will be moved out of the basilica on rollers and loaded on a truck. It will be taken by truck rather than train to its port of embarkation, Naples, to cut down the number of loadings and unloadings.

**THE PAVILION'S** program director said in New York that groups planning tours are coming at a great pace.

#### Six Months to Live

## Learns He's Dying, Calls News a 'Grace'

ATCHISON, Kan. (NC) — How would you react if told you have only six months to live?

Calmly and philosophically is the way Rev. Gervase Burke, O.S.B., 61, is taking it. The Benedictine monk was told last month he has cancer and only six months of life left.

"I thought it was the greatest grace I had ever received to be given the time to think about death and what comes after," he said.

**FATHER BURKE** is spending his days at the Benedictine monastery talking to old friends and reading specialized books, among them Romano Guardini's "The Last Things."

He does not regard his date with death as a forthcoming tragedy and is filled with enthusiasm for life.

## Suggests Holy Day On Thanksgiving

ROME (NC) — A U.S. Bishop has advocated making Thanksgiving a holy day of obligation for Catholics.

Auxiliary Bishop Charles R. Mulrooney of Brooklyn, preaching at the annual Thanksgiving Day Mass at Santa Susanna's, the parish church for Americans in Rome, said the proposal should entail no extra religious obligation. If his idea is adopted, he suggested the present obligation to attend Mass on New Year's Day or on Ascension Thursday be lifted.

**THE BISHOP** said that Americans take pride in the institution of Thanksgiving Day and proposed that the Catholic Church in America adopt this "precious religious tradition . . .

Rev. John J. Gorman, a Brooklyn diocesan priest, said inquiries already have come from countries as far away as France.

American Catholics have contributed more than \$2 million toward the pavilion, which will include a 325-seat chapel.

#### Court Rules:

## Distributors Must Pick Up Magazines on 48-Hour Notice

TRENTON — Retail dealers in New Jersey can now get rid of unwanted books and magazines within 48 hours with full approval of the State Supreme Court.

A decision to this effect was rendered Dec. 2 on an appeal by the Hudson County News Co. against the constitutionality of a 1962 supplement to the law on tie-in sales of books and magazines. The decision was unanimous, 6-0, in denying the appeal.

**THE STATUE** in question, which was reworded after an original veto by Gov. Richard J. Hughes on a question of its constitutionality, allows a retailer dealer to notify the distributor in writing that books, magazines or other publica-

"We read a play of Shakespeare's and we call it a tragedy," he said, "and we think of man meeting his fulfillment."

"I've liked being alive and doing what I've done," he added, "and if someone were to ask me, I'd say I'd like another hundred years or so."

"All priests and most Catholics want to know when they're dying," he said. "If you are going to believe anything about man, you're going to have to believe you shouldn't take away one of the supreme experiences of life."

#### Christmas Sale

ENGLEWOOD — A pre-Christmas religious goods sale will be held Dec. 7 from noon to 5 p.m. at St. Cecilia's Auditorium here, the proceeds to be used for the education of Carmelite seminarians.

"For too long a time and by too many of our fellow citizens we have been regarded as a separated and at times hyphenated group, bred in a different culture, thinking and living apart from our fellows, except perhaps in times of emergency."

"I am confident that if we Catholics of the United States embody the National Day of Thanksgiving into our small group of holy days of obligation, our fair-minded and religious-minded brethren of other faiths will be bound to acknowledge that we are indeed with them in sympathy and in ideals."

The Bishop said that Thanksgiving, of all holidays, is among the "least exploited and least tainted with materialism of our age."

#### Family Life

**CANA CONFERENCES**  
Sunday, Dec. 8  
Nativity, St. Mary's, Family Spirituality, 8 p.m. Rev. Stanley Grabowski.

**Monday, Dec. 9**  
Maywood, Queen of Peace, Father Child, 9:15 p.m. Dr. Raymond Leves.

**PRE-CANA FOR THE ENGAGED**  
Dec. 15-22 — Newark, St. Rose's, 8:30-9:30 p.m.  
Dec. 15-22 — Jersey City, St. Patrick's, 10:30-11:30 p.m.  
Jan. 5-12 — Englewood, St. Cecilia's, 8:30-9:30 p.m.  
Jan. 12-19 — Jersey City, St. Paul of the Cross, 8:30-9:30 p.m.

**HUSBAND-WIFE RETREATS**  
(ADJ 2-086) or (GI 3-0865)  
Jan. 24-26 — Queens of Peace Retreat House, Newton.  
Jan. 31-Feb. 2 — The Carmel, Oakland.

## Court Takes Smut Case

WASHINGTON (NC) — The U.S. Supreme Court has agreed to rule on a case in which the issue of "prior restraint on the circulation of books" has been raised. The case involves the action of Kansas courts in ordering destruction of 1,715 copies of 31 different books on grounds of obscenity.

**THE ORDER** was entered by a district court in September, 1961. It was affirmed last March 2 by the Kansas Supreme Court. The Kansas high court held that the books are "hard core pornography."

Harold and Robert Thompson and the P-K News Service of Junction City, Kan., challenge the finding that the books—all issued by the same publisher—are obscene, and seek to block their destruction.

In their appeal to the Supreme Court, the Thompsons argue that they were denied their constitutional free speech and due process rights. They maintain that the lower courts' action against the books is an unconstitutional "prior restraint" on their distribution.

#### New 'Tropic' Case

WASHINGTON, D.C. (RNS) — Another case involving the alleged obscenity of Henry Miller's "Tropic of Cancer" is before the U. S. Supreme Court. It comes from California and presents sharply conflicting lower court opinions.

The Los Angeles trial court held the book obscene. The District Court of Appeals, in a 3-0 decision, agreed, but the Supreme Court of California in a 7-0 opinion disagreed. Now the U.S. Supreme Court is being asked to reverse California's highest state court.

ourselves with the wisdom or policy underlying the statute. Our only function is to determine whether the legislature exceeded the broad limits of its constitutional power. It was concerned with obscenity and had undoubted power to deal with the subject."

In summation, the court said that the retailers right to reject any publication, whether it is obscene, objectionable or "just not salable," is absolute. It said that the law contains no element of pre-censorship.

**THE COURT** has already held hearing on the Hudson County conviction against Hudson County News and has reserved decision on it. The company was acquitted in a similar case in Essex County, heard by Judge Robert Matthews without a jury.

#### Boston Cardinal To Get Award

NEW YORK (NC) — Richard Cardinal Cushing has been named to receive the Shield of Blessed Gregory X — Crusader for his efforts in behalf of the Holy Name Society.

HNS national headquarters announced that the award, given to members of the hierarchy for notably furthering Holy Name Society work in their dioceses, will be presented to the Archbishop of Boston at his convenience.

His archdiocese has more than 100,000 members of the society.

#### New Auxiliaries

## Puerto Rico Bishop In New York Post

WASHINGTON — Bishop James E. McManus, C.S.S.R. of Ponce, Puerto Rico, has been named Auxiliary to Francis Cardinal Spellman of New York by Pope Paul VI after resigning the Ponce post because of failing health. The Pope also created new Bishops to serve as auxiliaries in Philadelphia, Harrisburg, Pa., and Providence, R.I.

The new Bishops are Msgr. John J. Graham, pastor of Holy Angels Church, Philadelphia, Auxiliary to Archbishop John J. Krol; Rev. Joseph T. Daley, vice rector of St. Charles Borromeo Seminary, Philadelphia, Auxiliary to Bishop George L. Leech of Harrisburg, and Rev. Bernard M. Kelly, spiritual director of Our Lady of Providence Seminary, Warwick Neck, R.I., Auxiliary to Bishop Russell McVinney of Providence.

**BISHOP McMANUS**, 63, a native of Brooklyn, was ordained as a Redemptorist in 1927 and in 1929 was assigned to the Puerto Rican missions. He returned to the States in 1934 to study and teach, but in 1940 went back to Puerto Rico

and in 1947 was named Bishop of Ponce.

He was succeeded by Bishop Luis Aponte Martinez, 41, who has been serving as Coadjutor Bishop with the right of succession.

Bishop-elect Graham, 50, a native of Philadelphia, was ordained in 1938 in Rome after studies at the Pontifical Roman Seminary. He had been a curate, high school teacher, diocesan education official and pastor during his years in Philadelphia. Currently he directs the archdiocese's special education work.

Bishop-elect Daley, 47, is a native of Connetquot, Pa. He was ordained in 1941 and besides his seminary post has been an assistant pastor and an Army chaplain.

Bishop-elect Kelly, 45, is a native of Providence. He studied at the Pontifical Roman Seminary and Catholic University of America, Washington, being ordained in 1944 in Providence. He served in the Providence Matrimonial Tribunal, as an assistant pastor, teacher, and chaplain at a novitiate before becoming spiritual director at the seminary.

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# TOPIC

## The Advocate

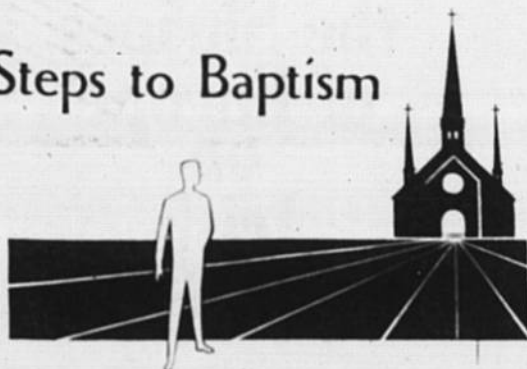
### YOU . . . CHRIST

What does membership in the Mystical Body of Christ mean?

You obtain it through Baptism and it means:

- You are more closely related spiritually to a baptized person of another race than to an un-baptized brother or sister-in-law.
- You are more closely related spiritually to a baptized Russian than you are to an un-baptized next-door neighbor.
- You have a membership that links you to all of the saints from St. Peter of the first century to St. Pius X of the 20th.
- You are a member of the Church which is Christ-in-time.
- You can be joined to Christ-in-eternity as a son or daughter of God and one of God's rightful heirs to His kingdom which is all creation.

### Steps to Baptism



"What is the job of preparing prospective converts for Baptism?"

"Instruction, convert classes, learn the catechism," is the usual answer.

Priests with years of experience in the missions disagree. "There is more to it than that," they said, in effect, when they came together from 13 countries for a meeting in Thailand in 1962. Presiding at the meeting: Rev. Johannes Hofinger, S.J., stationed in Manila.

The experts say that there are three stages which lead to Baptism. Each includes a decision that must be made by the prospective convert before he is able to go on to the next one.

**First Stage:** Interest them in God. Pagans especially must become aware that God is a person, not the sun or an animal. Each one must decide that he is interested enough in God to go on to stage two of the preparation.

**Second Stage:** Tell them what God did for them: this is the Gospel story, the good news of salvation, the story of Christ. Each one must decide if he accepts Christ as his Savior and is willing to live his life with Christ as his model.

**Third Stage:** Now begins the study of the catechism, plus an initiation into the Christian life, how one lives as a Christian, what it means,

what Christians believe. Then and only then is the prospective convert ready for Baptism. Here he makes the decision whether he wishes to be baptized or not.

#### Early Christian

One Chinese mother carried the ideal of early Baptism of her child to an extraordinary degree.

Rev. John J. Sullivan, M.M., tells how the woman appeared after the S. a. m. Mass at a Hong Kong refugee center and asked to have her baby baptized.

Noticing that the baby was quite small, Father Sullivan asked its age.

"About five hours," was the reply.

## Baptism: The Battle Begins And Goes to a Decision

TWO POWERFUL forces locked in deadly combat. A fierce battle waged between the strongest powers in the world. Its consequences greater than those of Guam, the Bulge or Iwo Jima.

The field? A baptism.

The contenders? The Church and Satan.

The goal? Possession of an immortal soul.

Every time a newborn infant is carried to the church on a Sunday afternoon, the battlelines are drawn, the struggle begins. The words of the baptismal ceremony give positive proof of the spiritual war going on.

The attack begins when the priest blows on the face of the candidate. It is gentle, but it serves as the sign of the Church rising with all her might to expel the evil spirit which clings desperately to the soul of the child.

The Church demands unconditional surrender from Satan. He hears ultimatums such as these words:

"Depart from him, unclean spirit and give place to the Holy Spirit."

"Accursed devil, acknowledge your condemnation and pay homage to the true and living God."

"Never dare, accursed devil, to violate this sign of the Holy Cross."

"I exorcise you unclean spirit, in the name of God the Father almighty, and in the name of his Son, Jesus Christ, our Lord and Judge, and in the strength of the Holy Spirit that you may depart from this creature of God."

Since the devil abhors the Sign of the Cross, it is drawn

Depart from him, unclean spirit . . .

Give place to the Holy Spirit



on the baby's forehead and breast and acts as a lethal weapon against the devil's assaults.

In this battle to exorcise Satan, the priest "is not indulging in ecclesiastical rhetoric or repeating the tags of ancient superstition," according to Rev. B. V. Miller. Rather, "he is speaking the language of stark realism."

The devil retreats. He will

come back, however, to tempt, to entice, to fool, to puzzle, to frighten. As the child grows, the battle intensifies. That's why Confirmation is given. That's why Communion and confession are encouraged.

The child is doing battle with an angelic intellect. He will continue that battle as long as he lives. It is to his advantage to have all the help he can get . . . in the sacraments and prayer.

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### Each New Life Is Precious

FROM THE FIRST instant of life in the womb, the Church looks forward to Baptism. Thus there is a blessing for expectant mothers contained in the Roman Ritual.

Many Catholic women, when they are certain they are pregnant with new life ask their parish priest to bless them with the special prayers that ask God's help in the safe delivery of the child.

Prayers for pregnant women emphasize that conception is not only an act of the parents but an act of God as well . . . that parents are co-creators with God in bringing new life to the world. The prayers show this and ask that the child be born safely so that it can be baptized and receive its true inheritance as a child of God as well as a child of men.

In part the prayer says:

"Receive the sacrifice of the contrite heart and the ardent desire of your servant who humbly asks you for the welfare of the child which you granted that she receive. — Guard the work which is yours and defend it from all the deceit and harm of our bitter enemy, so that the hand of your mercy may assist her delivery and her child may come to the light of day without harm, be kept safe for the holy birth of Baptism, serve you always in all things and attain to everlasting life."

The ceremony is intended to be performed in the expectant mother's home and calls on God to protect the home, the mother and her child "from all snares of the enemy."

Expectant mothers who wish

to have the ceremony performed may call their parish church and ask the priest to come to their home to perform it. No special preparations are necessary.

### You'll See These Used

For solemn Baptism, the priest uses:

**Holy Chrism and Oil of the Catechumens:** consecrated by the Bishop on the preceding Holy Thursday.

**Holy Water:** blessed on Holy Thursday or the Eve of Pentecost, containing both holy chrism and the oil of the catechumens.

**Salt:** blessed at the time of the Baptism with a special prayer before it is used in the ceremony.

**A White Garment:** originally used to dry off the newly baptized who were coming out of water when immersion was used. Now a symbol of the holy, pure state of a person in union with God.

**A Lighted Candle:** originally used to help newly baptized see in dark churches (everybody carried a candle to light up the place), now a symbol of the burning presence of God in the newly baptized person, signifying Christ, the light of the world.

### It Could Be Up to You

You may have to administer Baptism some day.

In the danger of death, anyone can perform the ceremony. So it happened that Albert Kogler, a San Francisco college student, was baptized after he was viciously attacked by a shark while swimming in the bay.

As he lay dying on the beach, Shirley O'Neill asked Kogler if he wished to be

baptized. He said he did and she baptized him with sea water. Kogler died less than three hours later.

When Pope John heard of the incident, he noted that Miss O'Neill had opened the gates of heaven for her friend, Kogler.

Another time, a Catholic doctor in an Air Force hospital in Texas baptized five babies just before they died.

The babies were born to Lt. and Mrs. Charles G. Hannan.

It was only the third time in America that quintuplets had been born.

Because the babies were small and sick, the doctor didn't take any chances and baptized them pronto. "There are now five little saints in heaven," he said after they died.



## Rites That Give Rights

"Welcome to the group," the young priest said off-handedly to the infant, sleeping comfortably in her godmother's arms now that the baptismal ceremony had been brought to a close.

What he meant was that the Sacrament of Baptism was the instrument through which the infant had become a member of the Mystical Body of Christ, according to St. Paul, "fellow citizens with the saints and domestics of God."

Citizens of the U. S. have certain duties — to pay taxes, to vote, to defend the nation in time of war — as well as rights of freedom of speech, of religion, of assembly.

So too with the "citizens" of the Mystical Body. They have the duty to keep God's laws but they also have rights and privileges as well.

These rights, conferred by Baptism, include:

1—The right to find in the Church all that is necessary to reach heaven.

2—The right to receive the other sacraments.

3—The right to offer with the priest — and the entire Church — the holy sacrifice of the Mass.

4—The right to pass on the faith by acting as a godparent at Baptism or, in times of necessity, in actually administering the sacrament.

5—The right to help candidates for the priesthood (At ordination of deacons, the Bishop asks "prayer of the whole Church" in behalf of the young men.)

## JOHN

If there is a patron saint of Baptism it would have to be St. John the Baptist: the last of the Jewish prophets, the first of the Christian prophets.

He was sanctified while still within his mother's womb. When Our Lady visited Elizabeth the "infant in her womb leapt for joy," the Gospels say. From then on, John lived in union with God.

He alone "baptized" Christ. At the Jordan river he did it because Christ said it was "fitting and proper."

He alone of all men received Christ's praise that "God has raised up no greater son of women than John the Baptist."

He alone of all men shared with Christ the distinction of having his birth announced by the Angel Gabriel.

## The Underground

Not just anyone could walk into a Catholic church in the early days of Christianity.

For one reason, the meeting place had to be kept a carefully hidden secret from the government persecutors.

So baptistries then were often built outside the churches.

Even after the persecutions the practice continued and archeologists have discovered baptistry buildings throughout the ancient world — from Tyre in modern-day Lebanon to Padua, Pisa and Florence in present-day Italy.

## TRUE? FALSE



I. Unless a person is willing to be baptized you can't baptize him.

(True? False? — See below.)

2. Anyone, except pagans, can baptize.
3. You cannot baptize an infant unless at least one parent is willing.
4. When a layman baptizes someone, the ceremony must be repeated later by a priest.
5. Foundlings should always be baptized.
6. You can give a child any name you wish in Baptism.
7. St. John the Baptist was never baptized.
8. Christ baptized St. Joseph before he died.
9. The infant Church did not permit infant Baptism.
10. Salt is used in Baptism because Christ said: "You are the salt of the earth."
1. True. If you force somebody to be baptized — it doesn't take. No one can be forced into Baptism.
2. False. Anyone including pagans can baptize. As long as the person who baptizes uses water and intending to baptize pours it on the forehead of the person while saying the words, "I baptize you, in the name of the Father and of the Son and of the Holy Spirit," the Baptism is valid.
3. True. The rights of parents are not to be trifled with. At least one must agree to the Baptism otherwise it violates their rights over the child. Parents, though, have the duty to see that their children are baptized.
4. False. Baptism can never be repeated. In such a case the priest might later perform for the newly baptized person the baptismal ceremonies other than the essential one, the pouring of the water and the words of Baptism.
5. True. Foundlings are usually baptized conditionally because they may have been baptized before they were abandoned or lost.
6. False. Under the Code of Canon Law, which is binding on all Catholics, a child must be given a saint's name. There are thousands to choose from.
7. True. At least as we understand Baptism, St. John the Baptist was not baptized. However he was "sanctified" in his mother's womb and received all the graces of Baptism from this "sanctification."
8. False. As far as we know Christ baptized no one. He sent the disciples and Apostles into the world to baptize, but there is no record of Christ baptizing anyone at all. St. Joseph and the other saints who were born and died before Christ's Resurrection from the dead merited heaven by virtue of their lives. They could not be required to be baptized, since Baptism had not been instituted.
9. False. Origen, who lived in the third century, states, "The Church received from the Apostles the tradition of giving Baptism also to infants." And in the third century, decrees and regulations were issued on infant Baptism.
10. False. Salt is a preservative. It keeps things from going bad. Long before modern refrigeration, salt was the only way meat could be kept for any length of time. The salt of Baptism is a symbol of the Christian's preservation from the power of the devil.

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## Any Number of People May Be Baptized at One Time

How many people can you baptize at one time? Any number, is the answer Canon Law gives. The Church, recognizing that often more than one person comes to be baptized at the same time, has provided two rites:

1) for single Baptisms.

2) for multiple Baptisms.

The difference? Certain prayers, such as the exorcisms of the devil are changed from the singular to the plural — the priest says depart from them, instead of depart from him —

and certain blessings are recited for the whole group—rather than for the individual person.

But the pouring of water and the words of Baptism must be performed individually for each person. Thus when Maryknoll Father Wenceslaus Kotek baptized 150 citizens of Formosa on Christmas, 1962, he was able to drive the devil from them with one prayer — but he needed 150 pourings of water and had to say 150 times "I baptize you . . ." before the ceremony was completed.

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## Fonts Through the Centuries

THE FIRST baptismal fonts were seashores, streams and lake shores. As more privacy and solemnity were introduced into the ceremony, indoor "swimming baths" came into common use. These were large pools which allowed complete immersion of many people simultaneously.

When the Roman persecutions drove the Church underground, these pools diminished to approximately eight feet in length and allowed several people to stand foot-deep in water while having baptismal waters poured over their heads.

With the emergence of the Church from early underground captivity, in about the fourth century, enshrined baptismal fonts became customary. These were still at foot level but provided descending and ascending steps which for the candidate represented his death to evil and his resurrection with Christ to sanctity and new life.

The greatest change in baptismal fonts came as more and more Catholics brought more and more children to be baptized. Adult Baptisms became rare.

Logically, the font was made small enough for infant immersion and raised some three to four feet from the floor. As the Church spread to the wintry northern countries of Europe, immersion gave way to simple infusion — pouring of a trickle of water over the child's head. This also diminished the size of the baptismal fountain.

By the 13th century, the baptismal font as we know it today was established. It has always been

set apart from the body of the church proper for the reason that early Christians considered the church so sacred that only "the elect" — full fledged members — had the right of free access.

It is from this early practice that baptismal fonts are located in the rear of our modern-day churches. They are

there to signify that the babes-in-arms are knocking at the door of the church asking God for the gift of "faith" and "everlasting life"; signifying that it is only through Baptism that they are officially born into Christ's Church. For until baptized, they have no part, no place, no reason for being in church at all.

### EMERGENCY!



You may be called upon someday to baptize in an emergency. What do you use? How do you do it?

First: Get some water, sea water, fresh water, cold or hot, just so long as it's water.

Second: Pour the water on the person's forehead in the Sign of the Cross, and say, while pouring, "I baptize you, in the name of the Father, and of the Son and of the Holy Spirit."

Third: Pray for the new Christian.

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## MERCY, JUSTICE

# Unbaptized Infants

SOME PEOPLE believe that theology is a dead science of interest only to a few scholars hidden away behind ivy covered walls.

However, theologians often find themselves in lively discussions on the many areas of religion in which the Church has not taught infallibly.

A good example of this is the question of what happens to the souls of infants who die before baptism — the concept of limbo.

Some believe that unbaptized infants can be saved through the faith of their parents; others hold with the "final illumination" theory, that God gives these children at the last instant before death the use of intellect and will and the power to receive Baptism of desire.

St. Augustine believed that after death an unbaptized infant would suffer some sort of pain, pointing out that it would be very light and easy to bear. Later Western theologians, including St. Thomas Aquinas, said that the infant would suffer no sense of pain but would not enjoy the supreme joy of the sight of God. St. Robert Bellarmine held that unbaptized children would not suffer in any way.

There are other phases to the discussion. For instance, the Church teaches that there are four places to which a soul can go after death — heaven, purgatory, hell and limbo. It teaches that at the end of the world there will be heaven and hell and that purgatory will cease to exist. As for limbo, no one knows nor does the Church make any definite statement about souls there at the end of the world.

On two points, however, all theologians agree: the grave obligation of parents to see that the child is baptized as soon as reasonably possible after birth. And that we may trust completely in the mercy and the justice of Almighty God.

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## IF . . .

"If you are capable . . ."  
or "if you are not already baptized . . ." these two phrases followed by the usual "I baptize you . . ." are what the Church calls "conditional Baptism."

In the case of foundlings, for example, or miscarriage in the early months of pregnancy, conditional Baptism is given. For foundlings, one cannot be sure they have not already been baptized so the phrase "if you are not already baptized," precedes the Baptism. The miscarried fetus may or may not be alive so it too is baptized conditionally, the phrase "if you are capable . . ." usually going before the formal words.

When in doubt, baptize conditionally, is the rule.

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# A Baby's First Steps...



1. The ceremony begins as the child, through his godparents, asks admittance into the Church and the priest makes the Sign of the Cross to show his new allegiance. The priest then puts his hands on the child to show

God's claim on the child.

2. Salt is placed on the child's tongue as a pledge of God's wisdom and grace.

3. The second phase of the ceremony begins with an exorcism in which

the priest commands the devil to leave the child. The Sign of the Cross is traced on the forehead as a symbol of this, and the child is commended for divine favor by prayer and by the placing of the right hand on the infant.

4. The third phase of the ceremony, marked by the recital of the Apostles' Creed, marks the entrance of the child into the House of God.

5. The priest then anoints the child's

head with "the oil of salvation . . . so that you may have everlasting life."

6. The priest then changes from a purple stole to a white one to show the Church's joy

## What of Mom?

A young mother, after making arrangements with the priest for the Baptism of her firstborn, remarked sadly that she felt strong enough to attend the ceremony but that she couldn't because she hadn't been "churched" yet.

The priest's reply? "Come—you can be churched after the Baptism."

He explained that the young mother misunderstood the meaning of the churaching ceremony which has its roots in the Old Testament where Jewish women were declared to be unclean until they presented themselves in the temple after giving birth.

Unlike the Old Testament ceremony, "churaching" is simply a ceremony of joy at the safe delivery of the child, the priest explained. It begins with the canticle of the Blessed Virgin ("My soul magnifies the Lord and my spirit rejoices in God my Savior. . .") followed



by a prayer in which the priest prays that God will "look with kindness on this your servant who comes rejoicing to your holy temple to give thanks to you."

The ceremony concludes with a prayer that God will anticipate the needs of the child, guard him from evil and guide him to heaven.

The old custom which kept the mother away from the important ceremony of the Baptism of her child is dying out, and a new tradition is growing up of combining the ceremonies of Baptism of the child and "churaching" of the mother — often with the other children of the family looking on.

## GODPARENTS

NOT EVERYONE is as fortunate as a Marcelline, Mo., woman and her three children.

When Mrs. Barbara Harris and her three young daughters were ready to be baptized and accepted into the Church, the entire membership of the Legion of Mary unit of St. Bonaventure's Church volunteered to act as godparents for the family.

Since each person requires but one godparent but can have two, only seven members of the legion were selected and, in doing so, became spiritual members of the Harris family.

So solemn does the Church consider this relationship that it has a universal rule that no godparent can ever marry a godchild without a special dispensation.

The obligation of a godparent, to see that his spiritual child is brought up a good Catholic ends only at death.

## Who and How many?

The child must be cared for even after he is fully grown.

For instance, when one conscience-stricken adult wrote to the "question box" column in a diocesan newspaper asking if he should be concerned about the invalid marriage of a godchild, the priest replied unequivocally: "Yes and you must do everything in your power to see that the marriage is rectified."

The Church sets down these requirements for godparents:

- 1—They must be 14 years or older.
- 2—They must be Catholics.
- 3—At least one must be of the same sex as the person being baptized. (A person being baptized may have no more than two godparents and they must be of opposite sexes.)
- 4—They must touch the infant at Baptism. (If it is impossible for a godparent to be present at the ceremony, he can arrange for a proxy to take his place.)

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over a prospective new member about to be received into Mystical Body.

7. In the fourth and most solemn part of the ceremony the priest pours water over the child while saying "I bap-

tize you in the name of the Father, and of the Son and of the Holy Spirit."

8. The actual Baptism over, the priest then anoints the child with Holy Chrism, a fragrant

oil, as a sign that he is now a child of God and heir of heaven.

9. The cloth which signifies a white garment is given the newly baptized with instructions to "carry it unstained to

the judgment seat of our Lord Jesus Christ."

10. The baptismal ceremony concludes with the symbolic gift of a burning candle to signify the living presence of Christ.

"Keep the commandments of God, so that when the Lord comes, His marriage feast you may meet Him in the halls of heaven with all His saints and may live with Him forever," the priest urges the newly baptized.

## THE JORDAN PUZZLE

### Christ, the Perfect Model

CHRIST WAS baptized by John the Baptist. The event is recorded in the Gospels. Also recorded is the fact that John's Baptism is not the same as the Baptism Christ ordered his Apostles to perform.

Who said so? John did. His Baptism, John pointed out, was a symbolic washing (the Jews were familiar with symbolic, ritual washings). He hoped to show people by this sign that they should repent their sins. The Baptism, which Christ would perform, John goes on to say, was of the Holy Spirit and would bring the power of grace into the world.

The question of why Christ was baptized by John then, has puzzled many. It puzzled John himself. Matthew records the incident: "It is I, John said to Christ, 'that ought to be baptized by thee, and dost thou come to me in-

stead?'"

Christ gave a simple answer. "It is well that we should thus fulfill all due observance." Christ points out, in that phrase, one of the keynotes of His entire life. He was careful to "fulfill all due observance." He was circumcised, offered in the temple, paid the temple tax. In short, until He began his public life. He was the perfect model of a good Jew. Only after His public life began, did He do things that confused, scandalized and frightened the Jews.

At the time Christ, the Jewish carpenter from Nazareth, came to the Jordan to be baptized, He had not begun his public life. Thousands were coming to John, even, the Pharisees and Sadducees.

It was the thing for good Jews to do, Christ was a good Jew and He did it.

## Other Baptisms: Desire, Blood

EMPEROR Valentinian II, who ruled what is now Italy from 375 to 392 was a weak leader. He allowed his mother Justina to make all his decisions — even as to his Baptism.

Justina opposed it. So Valentinian never hinted he was interested as long as she was alive. After her death, however, he became a catechumen, signified he wished to become a Catholic, and summoned St. Ambrose to come and baptize him. Valentinian was murdered before the saint arrived.

Nevertheless, in a famed oration at Valentinian's funeral, St. Ambrose declared that the emperor had died a Christian as the result of Baptism of desire. "Did he not obtain the grace which he desired? Did he not obtain what he asked for?" "Certainly," the saint continued: "he obtained it because he asked for it."

St. John reports twice in his Gospel that Jesus, after declaring the necessity of Baptism for salvation, declared that heaven could be reached from grace gained through charity or by perfect contrition — Baptism of desire.

"He that loveth me, shall be loved by my father; and I will love him and will manifest myself to him . . ."

Later, Jesus said: "If anyone love me, he will keep my word and my father will love him, and we will come to him and will make our abode with him."

One of the oldest feast days in the Church calendar is that of the Holy Innocents honoring

the death of every male child of Bethlehem under two years of age. King Herod ordered the mass slaughter in the vain hope of killing Christ.

This celebration is a reminder that the Church has always followed Christ's teaching of Baptism of blood — "he that shall lose his life for me shall find it."

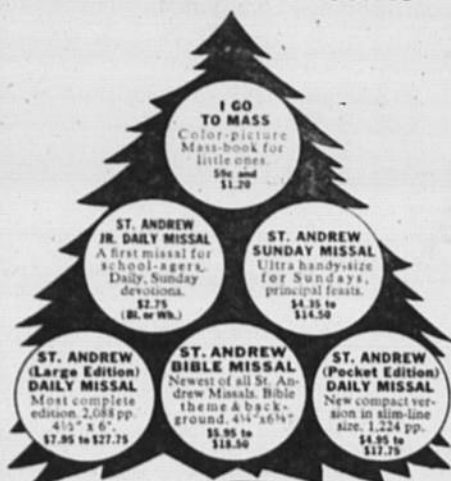
The Holy Innocents were unique in Church history. Normally for a person to qualify for Baptism of blood, these conditions are necessary:

- 1—That the person die for the cause of Christ.
- 2—The person who dies allows himself to be killed; being overcome by superior force in war or riot does not qualify.

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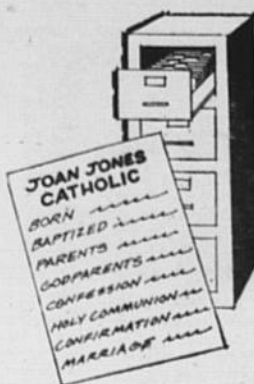
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## White Paper At the Home Office

A baptismal certificate is a mighty important piece of paper.

The certificate is tangible proof that we are members of Christ's Church. It lists our name, our parents, our godparents, our date of birth and of Baptism.

But the baptismal certificate is not just filed away in the rectory and brought out only at those times of our life when we are about to receive other sacraments and need proof that we were baptized.

The parish of Baptism is our "home office" as far as Church records are concerned. To this home office is sent back information of our growth as Catholics.

At this very moment in the parish where we were baptized, the priest there can tell us the date, day and place where we first went to confession; when we received our first Holy Communion; where we were confirmed; when we were married and to whom and, if a boy becomes a priest, when he was ordained.

There are any number of instances where a baptismal certificate has been accepted in place of civil records which are unavailable.

Most typical is that of a man in Phoenix, Ariz., who, when he applied for social security benefits, was told to produce a birth certificate.

When he wrote to authorities in his native Hartford, Conn., he was horrified to learn that they never had a record of his birth.

Upon investigation, the man learned that after he had been delivered by a midwife, his parents had never gotten around to visiting the Hartford city hall to record the event.

However, he was able to qualify for social security by producing a baptismal certificate from his "home" parish in Hartford.

## The Guard-Parents

During the Roman persecution when Christians were being thrown to the lions, the early Catholics lived in constant fear of losing their lives.

Godparents — or "Patrini" as they were called in those days — were a necessity. They were desperately needed to guard the new and young Christians.

Today, the "Patrini" — as the Church still calls godparents — aren't often called on to protect the godchildren from the lions, but they are called on to guide and protect the spiritual lives of their godchildren.



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## CHECK LIST FOR PARENTS

- 1—Select the name of the child, making sure that at least one saint's name is given the baby.
- 2—Carefully select the godparents (at least one and no more than two) who must be practicing Catholics and at least 14 years of age.
- 3—Call the rectory within two weeks of birth (if the child is healthy) and set the time and date for the christening. (In some parishes, priests are available at specified hours — usually on Sundays — to administer the sacrament.)
- 4—Be on time.
- 5—Bring along other members of the family and friends because this is a happy occasion as the church receives a new member.
- 6—Photographers? Ask the priest.
- 7—The father or the godfather makes an offering according to his income. It can be put in a plain envelope and handed to the priest. (If a priest friend or assistant pastor performs the ceremony, parents may want to make a special offering to him, giving him a second envelope.) No offering is expected from a family who cannot afford it.

## There's More To It



"Baptized at City Hospital, April 15," the baptismal register reads: "supplying rites performed, St. Ann's Church, May 26."

The baby, newborn and with only a 50-50 chance of survival, was baptized in the hospital by one of the nurses. And, as often happens, he grew stronger, recovered, and was sent home with his mother two weeks later.

The parent's called the pastor to report the Baptism. "Bring him to church," they were told, "for the 'supplying rites' of Baptism."

What are these "supplying rites"? Why must they be performed in every case of private Baptism?

The key to the answer is "private." The sacraments, writes Bishop Charles Buswell of Pueblo, Col., "are not private affairs." They are part of the liturgy — the public worship of God by the Church.

Thus, Baptism, if performed privately, must be publicly solemnized in church with supplying rites. These are the usual prayers and ceremonies that go with solemn Baptism; the royal anointing with oil and the bestowal of gifts. The new Christian is welcomed into royalty as a son of God.

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## Calvary Hill And Baptism

Baptism should be associated with the burial and resurrection of Christ, says Rev. Herbert J. Mullin, pastor of St. Michael's Church, Elxoxi, Miss. The next best thing to going to Calvary to be baptized is to bring a piece of Calvary to Baptism, he observes — and that's what he has done for his new church.

A 5 1/2 ton cube of rock hewn from the hill of Golgotha where Christ was crucified will become the baptismal font — it will be left raw and rugged as it is, except for a basin to be carved in its top.

"Washing is not the idea (of Baptism) at all. That's all wrong," Father Mullin explains. "The idea is that the Christian-to-be is supposed to be buried with Christ — discarding the 'old man of sin' and rising again as a new man, prepared to live a life of sanctifying grace."

Father Mullin got the idea of obtaining a piece of the hill of Calvary about 10 years ago when he read that the King of Jordan had given a boulder from Calvary to the Anglican cathedral at Coventry, England. He said it only cost \$75 to have the piece of pink and yellowish-gray stone quarried and brought to Beirut for shipment.

St. Michael's new church is designed to fit in with liturgical revival.

## IS IT WATER ?

Rome has never officially pronounced on the specific content — or specific gravity — of baptismal water. It should, Canon Law says, be what most people consider water.

Thus, water for Baptism may be obtained from seas, fountains, springs, wells, marshes, ice, snow, hail or dew.

The Church has pronounced on some things which cannot be used. Perhaps the most famous of these pronouncements was the one of Pope Gregory IX to the Archbishop of Trondheim in Norway. "Those are not to be considered validly baptized who have been baptized with beer."

Other mixtures which men would not term water and which may not be used: oil, saliva, wine, tears, milk, perspiration, soup and fruit juice.



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## PRE-HOLIDAY SALE

WITH GUARANTEED BEFORE CHRISTMAS DELIVERY

★ BRAND NEW 1964 BROADLOOM AT STOREWIDE DISCOUNT PRICES! ★

DELIVERY  
BEFORE  
CHRISTMAS



- WALL-TO-WALL CARPETING
- HEAVY RUBBERIZED PADDING
- CUSTOM TACKLESS INSTALLATION

**INCLUDED!**

AT NO EXTRA COST!  
EVERY square yard guaranteed perfect quality... EVERY installation guaranteed perfect workmanship!

Serving  
the  
Area  
Over  
47 Years



**\$6.99**  
**INSTALLED**

100% ALL WOOL PILE  
TEXTURED BROADLOOM

FROM ONE OF AMERICA'S TOP MILLS... LOVELY TEXTURED BROADLOOM IN FULL RANGE OF DECORATOR COLORS... 12 AND 15-FT. WIDTHS.

- WE MEASURE IT • WE PAD IT
- WE CUT IT • WE LAY IT
- NOTHING ELSE TO PAY FOR



**\$8.99**  
**INSTALLED**

CONTINUOUS FILAMENT  
SCULPTURED DuPONT  
"501" NYLON PILE  
IN A FULL RANGE OF THE  
LATEST DECORATOR COLORS  
12-0 and 15-0 WIDTHS

- WE MEASURE IT • WE PAD IT
- WE CUT IT • WE LAY IT
- NOTHING ELSE TO PAY FOR



**\$6.99**  
**INSTALLED**

100% CONTINUOUS FILAMENT  
DuPONT NYLON PILE  
TEXTURED BROADLOOM

DESIRABLE HI-LO TEXTURES IN A VAST ARRAY OF COLORS... JUST THE THING FOR THE COUPLE WITH YOUNG CHILDREN... GUARANTEED FIRST QUALITY.

- WE MEASURE IT • WE PAD IT
- WE CUT IT • WE LAY IT
- NOTHING ELSE TO PAY FOR

**SMALL DEPOSIT HOLDS YOUR SELECTION FOR FUTURE INSTALLATION**

### CONVENIENT TERMS

Up to 25 Months to Pay on  
Balances Over \$100.  
Or Say "Charge It"  
With Uni-Card



### TWEED RUGS

9'x12'  
On Foam  
**19.95**

9'x12'  
RUG PADS  
Reg. 9.95  
**5.95**

If You Cannot Come Into Our  
Store, Use Our  
**FREE SHOP-AT-HOME  
SERVICE**

Call your nearest store, a salesman will come to your home with samples and help you plan your color scheme at no obligation.



### DISCOUNT PRICES on TILE, LINOLEUM

<b>ARMSTRONG MONTINA</b> Room Size Pieces Reg. Price 7.95 <b>4.95</b> sq. yd.	<b>AMTICO VINYL TILE</b> 9"x9" If Perfect 24c Each <b>10c</b> each	<b>FELT BASE LINOLEUM</b> Popular patterns 4-foot width only Reg. 49c Sq. Yd. <b>39c</b> sq. yd.	<b>VINYL LINOLEUM</b> By the makers of famous Sandran. Reg. 1.39 <b>99c</b> sq. yd.
<b>CERAMIC TILE</b> First quality 4 1/2"x4 1/2" Comp. 10c <b>6c</b> each	<b>9x12 LINOLEUM RUGS</b> Reg. 4.95 <b>3.99</b>	<b>VINYL ASBESTOS TILE</b> Today's smartest floor covering. Huge selection. Can be laid over wood or concrete floor, 9"x9". Reg. 19c per tile <b>8c</b>	<b>TILE BOARD</b> PLASTIC COATED FULL range of colors. 6" x 4" Comparable Value 5.98 <b>3.98</b>
<b>GOLD SEAL VINYL TILE</b> 9"x9" <b>15c</b> each	<b>Marbelized Asphalt Tile</b> 9"x9" Reg. 6c Each and up <b>4 1/2c</b> per tile	<b>RUBBER TILE</b> VINYL FORTIFIED Per 1"x1" Tile <b>13c</b> each Reg. 22c	<b>Embossed Inlaid Linoleum</b> Large size Armstrong embossed inlaid linoleum remnant (up to 30 sq. yds.). Reg. 3.49 sq. yd. <b>2.25</b> sq. yd.

# LINOLEUM & CARPET FACTORY OUTLET

★ FAIR DEALING — EXPERT SERVICE — LOW PRICES — CONTINUOUSLY SINCE 1916 ★

IN NEWARK  
95 Clay St. 1 Block from Broad  
HUMBOLDT 5-9510  
Open Mon., to Fri. 9 A.M. to  
9 P.M. Sat. 9 A.M. to 6 P.M.

IN SPRINGFIELD  
RT. 22 SPRINGFIELD  
DR 6-5220  
Just west of Hamburger's  
Open Mon., to Fri. 9 A.M. to  
9 P.M. Sat. 9 A.M. to 6 P.M.

IN ASBURY PARK  
1400 ASBURY PARK  
PR 4-3517  
Open Mon., to Fri. 9 A.M. to  
9 P.M. Tues. & Sat. 9 A.M. to 6 P.M.

IN NEWARK  
81 CLAY ST.  
One Block East of Broad  
Open Mon., to Fri. 9 A.M. to  
9 P.M. Sat. 9 A.M. to 6 P.M.

IN DENVER  
Route 46; OA 7-9202  
next to Denville Boat Shop  
Open Mon., to Fri. 9 A.M. to  
9 P.M. Sat. 9 A.M. to 6 P.M.